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THE VOICE OF FACTS.

Irish Miracles.
OR THE

VOICE OF FACTS

FROM THE CONVENT OF
S. JOSEPH, RANELAGH, DUBLIN.

BY THE
REV. JOSEPH FINLAYSON, A.M.

Observe mine uncle, if his occulted guilt
Do not itself unkennel at one speech.

Shakspeare.

Quicquid sit, Fides purgat Facinus.

Cardinalis Baronius.

WILLIAM BLACKWOOD, EDINBURGH;
AND T. CADELL, LONDON.

MDCCCXXIV.

Br 16129.10



See *Fine Money*
Pastorini's
Prophecy p. 163.

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THE
VOICE OF FACTS
FROM
THE CONVENT, &c.

THE Voice of Facts from the Convent of Saint Joseph, Ranelagh! Yes. Does not the most Reverend Doctor Murray, Roman Catholic Archbishop of Dublin, and Primate of Ireland, in his Pastoral Address, dated on the 15th day of August last, say, "The Voice of these facts, issuing from the bosom of his sanctuary, and publishing the glory of God with the loudness of thunder, may strike up-

B

"See Irish Times, No 45-

on the ears and hearts of many, to whom the voice of our ministry could not reach?"—What then are "these facts," the Voice of which is uttered with such solemn emphasis? Dr. Murray himself shall detail them.

“Mary Stuart, of the Convent of St. Joseph, Ranelagh, has, through the extraordinary interposition of that Omnipotent Being, who killeth and maketh alive, been restored instantaneously to health, from a state of grievous and hopeless infirmity, for the relief of which all the resources of human skill had been expended in vain.

“The account of this wonderful cure reached us officially on the 2d instant, in a letter from Mrs. Mary Catherine Meade, Prioress of St. Joseph's Convent, under date of the preceding even-

ing. This communication stated in substance, that one of the religious sisters of that community, by name Mary Stuart, had been afflicted with sickness for four years and about seven months ; that during that period she had frequent attacks of paralysis, each of which seemed to threaten her with immediate dissolution ; that the most powerful remedies had been applied, without producing any other than partial and temporary relief ; that for several months past she had been confined to bed, wholly deprived of the power of assisting herself, or of moving out of the position in which she was laid ; that when moved by her attendants, how gently soever, she not only suffered much pain, but was also liable to considerable danger, and to the temporary loss of speech ; and that for

the last five weeks she had entirely lost the power of articulation ; that up to the morning of the 1st instant, she continued in this deplorable state, without any symptom of amendment, and apparently beyond the reach of human aid—that on a certain hour that morning, as had been settled by previous arrangement, she united her devotions (as did also her numerous friends) with the holy sacrifice of the mass, which was to be offered by Alexander, Prince of Hohenloe, in the hope of obtaining immediately from God that relief which no human means could afford—that with this view she received, though with much difficulty, the divine communion at the mass, which was celebrated at the same hour in her chamber for her recovery—that mass being ended, and no cure as yet effected,

she was in the act of resigning herself, with perfect submission, to the will of God, when instantly she felt a power of movement, and a capability of speech—that she exclaimed with an animated voice—Holy, holy, holy, Lord God of Hosts !—raised herself without assistance, to offer on bended knees, the tribute of her gratitude to heaven ; called for her attire, left that bed to which she had been for so many months as it were fastened, walked to the convent chapel with a firm step, and there, in the presence of the community and congregation, joined her religious sisters in the solemn thanksgiving which was offered up to God, for this wonderful and manifest interposition of his goodness.”

✓ “ These facts” being ascertained by
 ✓ Dr. Murray, he publishes a Pastoral

Address to the Catholic clergy, and laity of the diocese of Dublin, in which he pledges himself to them, and to the world, for the truth of a miracle in the restoration of Mary Stuart. To establish his testimony, he subjoins certificates from several medical gentlemen, with affidavits from five religieuses of the convent, and two clergymen who officiated on the occasion.

All this has a solemn and imposing aspect; and it must be confessed, that of all the miracles lately got up in Ireland, that of the convent is by far the most splendid. Let the philanthropist bewail it as a delusion, let the philosopher reply to it with a sneer, or a shrug, but the poor Catholic is only awed into deeper reverence for that church, whose authority thus becomes, in his estimation, visibly stamped

by the hand of omnipotence. For all men are not philosophers, neither are they all very wise; and in poor, oppressed Ireland, superstition mightily prevails. No wonder then, that the artful and plausible representation of this miracle, announced by the highest Catholic authority in the country, should produce on the surrounding population an impression deep and universal. To extend and confirm this, every exertion has been made. Dr. Murray's publication has been widely circulated. It has been hawked about at the cheapest rate, and in such shapes as to catch the vulgar attention. At last the convent itself is thrown open, that all who choose may hear, from Mary Stuart's own lips, the piteous detail of her complicated sufferings, succeeded by her triumphant,

miraculous restoration ; and all confirmed by the attestations of her religious sisters.

The success with which this miracle has been paraded, and the frequent occurrence of others, have inspired the priesthood with unusual confidence. They now assume a bold, if not a menacing attitude. Without adverting to more recent occurrences, it may only be mentioned, that our eyes and ears have been but too frequently assailed by such language as the following.

We must beg leave to protest against the freedom of your remarks upon the miracles of Prince Hohenloe. Sarcasm and ridicule may well be dispensed with on subjects of so much importance to mankind ; but incredulity seems to have carried you into extremes ; and, to be

plain, so far from thinking it extraordinary, as you appear to do, that these miracles should obtain credit among Catholics, it is, in our view of the case, surprisingly inconsistent, that Protestants should withhold their assent from statements which, wonderful as they are, bear all the marks of authenticity that human testimony can confer.

Many undoubted historical facts rest upon evidence far less conclusive than these vitally interesting occurrences, which now attract so much public attention. This you will have the candour to admit: we are then at a loss to conceive upon what ground it is that you feel justified in rejecting evidence as positive, as the declarations of unimpeached eye-witnesses can make it, and appear so forward to inculcate universal

incredulity. Our faith in all former supernatural events is founded upon historical testimony; whereas these, which you have ventured to decry, have a stronger support in the testimony of living witnesses. In short, we know of no objection you can possibly make to the miracles performed, and now performing by Prince Hohenloe, which would not be applicable in a fuller extent to the miracles of the Apostles, and even to those of Christ himself. No doubt scoffers obtruded themselves in those days, as well as at present, but they did not prevail; and before you indulge farther in ribaldry, it is at least incumbent upon you to point out some essential distinction in the nature of testimony, now openly laid before the whole world, which does not apply to former

evidence upon subjects of the same nature ; otherwise, as a consistent believer in the Scriptures, you are doing the Prince an injustice to hold him up as a cheat and impostor. The declarations of numerous living witnesses are not to be despised, while you know we are solemnly required to yield implicit credence to events which bear date eighteen hundred years before our time, the same in design and effect, and resting upon the same testimony, namely, the assertions of eye-witnesses, handed down to us by subsequent historians.

You will not, therefore, undertake to reason upon the impossibility, or the unreasonableness of arresting and controlling the usual course of nature in this instance ; because you must be fully aware that such an argument would apply as

directly to the miracles recorded in the New Testament. Unless, therefore, you have a desire of shaking the faith of every Christian believer to its foundation, you must see the propriety of abstaining, in future, from treating the subject of these modern operations of supernatural agency with indiscreet levity and disrespect.

“These tangible manifestations of the favour of heaven to a particular individual, and a particular church, are not, be it remembered, of bygone times, or of distant countries, they are contemporaneous with ourselves, and exhibiting themselves to our own eyes, they are subject to our personal investigation. Verily these things appear to us with such force and frequency, that to account for their occurrence on natural prin-

ciples will puzzle the ingenuity of scepticism."

That they "will puzzle the ingenuity of scepticism," is a gratuitous assumption; but as they are "contemporaneous with ourselves, and exhibit themselves to our own eyes with such force and frequency," they become legitimate matter for history, and even on that account ought not, nay, shall not, be allowed to pass unnoticed. It is fit that an investigation be put upon record, of that CRAFT and FRAUD practised in the year 1823, by the leaders of the Catholic priesthood in Ireland. But this investigation may be productive of more beneficial consequences. Who knows whether many, whose faith in the Roman Catholic Church these "lying wonders" are so well calculated to shake, may not

deduce, even from these pages, wherewithal to confirm their scepticism, and inspire them with resolution to throw off those chains by which their understandings are held in such utter prostration? At all events, to furnish them with materials which may be improved to their advantage, will afford me matter of gratification which the world cannot give nor take away.

In this undertaking, it is very far from my intention to wound the feelings, or to ridicule the religious principles of any SINCERE Catholic. That he should venerate the creeds and doctrines of his forefathers, instilled into his mind from infancy, and at advanced life find it almost impossible to divest himself of the prejudices of education, is only what is natural. While, then, I endeavour to

expose what is deemed one of those pious
frauds, with which the history of the
church abounds, I beg leave to express
my most perfect good-will to every con-
scientious Catholic, and to wish him,
from my inmost soul, a speedy and per-
manent emancipation from all tyranny,
civil and ecclesiastical.

To give an opportunity of judging
how far the conclusions of this investiga-
tion may be well founded, it is thought
proper here to introduce the affidavit of
Mary Stuart, and the certificates of the
medical gentlemen. The other affida-
vits will be found in the Appendix.

AFFIDAVIT OF MARY STUART,

A RELIGIEUSE OF RANELAGH CONVENT.

*County of Dublin,
to wit.*

MARY STUART, of
Ranelagh Convent, in
the said county, aged

twenty-six years, or thereabouts, came before me, one of his Majesty's Justices of the Peace for said county, and made oath on the Holy Evangelists, and saith, that in the month of January, one thousand eight hundred and nineteen, she was attacked by typhus fever, as she was informed and believes, which continued up to the tenth day of March following, on the night of which day, and while this deponent was in a state of convalescence, the chapel of the con-

vent having been consumed by an accidental fire, deponent was so alarmed that she took refuge in an adjoining field; being long after midnight, and from the damp of the grass, as this deponent was informed and believes, she, this deponent contracted the disease under which she had been languishing for more than four years. That the principal symptoms of her complaint were stagnations at night, which were repeated five or six times for the space of four hours, which produced a total suspension of all faculties, and sometimes occurred even when this deponent was perfectly awake; that there were very few weeks in the entire period of her illness, in which she was free from these attacks; that she had occasionally experienced a temporary suspension of the faculty of

August, instant, as a day on which all those, who wished to apply to the Almighty for relief, should join him in prayer, she, this deponent, endeavoured to dispose herself to have supplications offered up for her ; that, having fulfilled the conditions generally prescribed by the Prince, and prepared herself by a sacramental confession (which she was only able to make by signs) to receive the most adorable Eucharist, the Rev. Mr. Meagher offered the divine sacrifice of the mass in her chamber, at which her sister, Anne Stuart, and two other religieuses of said convent, and the attendant of this deponent assisted. That this deponent was accompanied by her brother, the Rev. Mr. Stuart, during the devotions previous to the mass ; after which, as deponent was informed and believes,

he went to offer up mass for her in the chapel of the convent; that this deponent could not receive the blessed Eucharist, but as a viaticum, and that when receiving it, she could not project her tongue beyond the teeth; that at the conclusion of the mass this deponent continued in the same helpless state as herein before described, and when addressed by her sister, the said Anne Stuart, as to how she felt, she, this deponent, was unable to give any signs of recovery; that in perceiving no alteration in herself, she was mentally making an act of resignation to the Divine will, and invoking the holy name of Jesus, when she suddenly perceived she had strength to utter some words, and immediately exclaimed, "Holy, Holy, Holy, Lord God of Hosts, the Heavens and Earth are full of thy

Glory;" and then, without any assistance from any person, raised herself in the bed, and knelt erect, and then prostrated herself to adore the goodness of God; that having immediately dressed herself, she walked down to the chapel to give public thanks to the Almighty; that since that time she has not experienced the least symptoms of her late disease; that from the issues above described, she has experienced no inconvenience whatever, notwithstanding that no application for healing has been resorted to, and that said issues are now entirely healed."

Sworn before me, this 15th day of August, 1823.

(Signed) JN. DANIELL ARABIN,
Magistrate, Co. Dublin.

(Signed) MARY STUART.

TESTIMONIALS.

I.

August 6, 1823.

During the last three years I paid numerous visits to Mrs. Stuart, Convent, Ranelagh.

Her complaint was generally of an apoplectic tendency; the attacks were frequent, and sometimes were followed by paralysis of the lower extremities, and sometimes of the upper; the sight was occasionally impaired, blindness once occurred and continued for several hours; the voice often became faint, and within the last two years the power of

articulation was-often lost for many hours, or for two or more days; these symptoms were repeatedly removed by the usually approved remedies, and, to prevent their recurrence, issues were successively established in the crown of the head, in the nape of the neck, and in the left arm; the digestive organs were frequently much disturbed, and were as frequently restored to their healthy actions by the use of appropriate remedies; palpitations and weaknesses were not unfrequent.

During the last ten months Mrs. Stuart's state of health gradually declined; and for the last half year she was confined to bed, in consequence of weakness of the lower extremities. In June the voice became weaker than usual, and while sitting up in bed, and bending the

head forwards, an uneasy sensation was felt in the pit of the stomach, and the power of articulation was lost; after every effort the inability to speak lasted for one, two, or several hours, perhaps for a day.

About the middle of July I saw Mrs. Stuart, when I was informed she had not spoken for three weeks. On the 31st of this month I was called to see Mrs. Stuart, and at this, and the former visit, she replied to my questions by signs. On the 1st of August I was again called to the convent, when Mrs. Stuart walked forward to receive me, and spoke in her usual manner.

(Signed) THOMAS MILLS, M. D.

C

II.

DUBLIN, *August 6, 1823.*

Prior to this date I have had only one opportunity of seeing Mrs. Stuart, namely, in the convent, Ranelagh, on the 17th June last, in consultation with Dr. Mills, Mr. Madden, apothecary to the convent, being present.

Mrs. Stuart was then in bed, apparently exhausted, but not much emaciated; she was feverish, and her stomach and bowels were irritable and weak; these symptoms were of recent occurrence, but I was informed that she had long been an ailing person, having laboured under determination of blood to the head; various nervous affections of an anomalous kind, such as temporary

loss of vision, speech, and muscular power ; she had also been affected with palpitations and faintings. The affection of the head, I was told, had been very frequently relieved by large blood-lettings, blisterings, issues, &c.

Mrs. Stuart appeared very weak, particularly in the lower extremities ; at the period of my visit, however, she possessed the power of articulation, and her sight was unimpaired.

(Signed) J. CHEYNE, M.D.

III.

YORK STREET, *August 5, 1823.*

I visited Mrs. Stuart of Ranelagh Convent, in consultation with Dr. Mills,

and other medical gentlemen, about two years since ; if my recollection serves me, (for I did not take notes of her case,) the most distressing symptom of which she then complained was a severe pain in her head, for the relief of which, it was determined, among other remedies, to put an issue in the scalp, until the establishing of which, I then saw her occasionally with Dr. Mills.

Being in attendance upon a young lady in the convent, on Thursday, the 31st of July, I was requested to see Mrs. Stuart ; I found her in bed, with her pulse quick, and her countenance pale ; I was informed that she had lost her voice ; that she suffered from severe pain in the head ; that she was unable to assist herself in bed ; that she had palpitations of her heart ; and that she was

subject to fainting fits, which latter were worse at night. She recognised me on coming into the room, and seemed to understand the questions I asked at her bedside, as she replied to them by signs, which her sister interpreted.

I saw Mrs. Stuart again on Saturday, the 2d of August, about two o'clock in the day; she was sitting in the parlour of the convent; she said, that she experienced no inconvenience, except what arose from emaciation, and that the symptoms under which she had laboured had entirely disappeared. Her condition on this day so nearly corresponds with the general certificate, that I beg leave to refer to it for the remainder of my information upon this subject.

(Signed) ROWDON M'NAMARA.

IV.

DUBLIN, *Aug. 6, 1823.*

In reference to the statements Nos. 1, 2, and 3, herewith sent, we, the undersigned, have now to add, that we met by appointment of the Rev. Mr. Stuart, and the Rev. Mr. L'Estrange, of Clarendon Street, at the convent in Ranelagh, on Monday, 4th August, 1823, to examine into the state of Mrs. Stuart's health, and we have to report that that lady assured us she was without complaint. She informed us, that she had not yet walked in the grounds of the

convent, owing to a degree of weakness of her limbs, of which, to us, she appeared to have the free use ; she spoke to us articulately, and possessed all the power of distinct vision ; her pulse was 120. Of four issues, which had long been established, three might be considered as healed, being without dressings, namely, that in the crown of the head, and those in the nape of the neck ; the issue in the left arm was open, and freely discharging, having made no progress in healing. On Friday, the 1st of August, the peas, we understood, were removed from all the issues.

(Signed) { T. MILLS, M. D.
J. CHEYNE, M. D.
R. M'NAMARA.

V.

JAMES'S STREET, *Aug.* 8, 1823.

I have occasionally visited Mrs. Stuart at Ranelagh Convent, for two years and four months, during which time she was threatened with apoplexy, and had partial loss of sight, and paralysis of the lower extremities. For the last ten months she was confined to bed ; six months of which time she had temporary loss of speech, for the cure of which, I have often been called upon to open the temporal artery, and take blood from the arm. I have seen her several times since that period. On the 31st July I saw her with Dr. Mills ; during

that visit and the former, she made signs where her pain was, which her sister interpreted. I again saw her on the 1st instant, when she walked, and spoke distinctly.

(Signed) WM. MADDEN, Apothecary.

In bringing forward, and establishing this miracle, those in the concern would, no doubt, be sufficiently aware of the importance of the aphorism, "*Ars est celare artem.*" Their statements, accordingly, previous to publication, would be frequently, and carefully reviewed, artfully arranged, and those incidents that would excite suspicion, especially those that might lead to detection, enveloped in such folds of mysticism, as might set even conjecture at defiance.

So great, however, is the difficulty of such an enterprise, that they cannot be sufficiently guarded at all points. Some fortuitous, unexpected, but unlucky circumstance may occur. Even their very anxiety to avoid suspicion may confirm it. Eager to be particular, they may disclose too much. Such is the nature of truth, that it cannot easily be counterfeited; but even though the counterfeit should pass current for a while, yet, sooner or later, its baseness is sure to be detected; and that this is indeed BASE COIN, in such general circulation among the Catholics in Ireland, shall now be brought to the test.

The medical certificates, it will be observed, do not assert, or even hint, that the restoration of Mrs. Stuart was supernatural. They do not even esta-

blish the fact, that she was beyond the aid of medical skill. The symptoms too, which may well be pronounced "anomalous," if not miraculous, are detailed, not always from observation, but from *information*. Indeed, the statement of Dr. Cheyne relates to a single visit on the 17th day of June, and to the information then received. But information from interested persons, and that judgment which arises in the mind of a skilful practitioner, from continued regular attendance and observation, are very widely different. So far from considering the cure supernatural, Dr. Cheyne replies in the following terms to the Reverend Robert Daly.

Letter to the Rev. Robt. Daly.
referred to in page 42 of the
Exposure of the Irish Miracles

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DUBLIN, 22d Aug. 1823.

DEAR SIR,

I felt it necessary to see Dr. Mills, and Mr. M'Namara, before I could answer your letter of the 20th. Considering that the friends of Mrs. Stuart, of Ranelagh Convent, might not think it expedient to publish our certificates relative to the state of her health, we resolved not to give an opinion on the subject, and not in any way to commit ourselves individually.

These certificates having been published, I have, in consequence of your letter, waited upon Dr. Mills and Mr. M'Namara; and as they leave me to the exercise of my own discretion, I can

have no hesitation in answering your questions. To the first, I reply, that there was not, in my opinion, any thing miraculous in the change which took place in Mrs. Stuart's health. To the second, that her case can, to my entire satisfaction, be accounted for on natural principles.

I am, &c.

(Signed) J. CHEYNE.

The certificate of Dr. Mills, who had been often in attendance, is the most important for their purpose, yet even it is greatly defective. That Mrs. Stuart may have been subject to complaints originating from exposure to damp on the occasion mentioned, is exceedingly probable ; that during these, such symptoms may have appeared as Dr. Mills

details may be possible ; but whether all these symptoms, during the last ten months previous to her restoration, continued to be real, or affected, may be fairly questioned. I ask, then, are paralytic affections ever known to flit from the upper extremities to the lower, and *vice versa* ? I ask if, in the contemplation of a miracle, for that it was long in contemplation, shall be shown beyond a doubt, it may not be easy in the cell of a convent to assume the symptoms mentioned ? I ask, too, if, in the contemplation of being proclaimed, and in a manner canonized as the subject of a miracle, there was no temptation to counterfeit dumbness, and weakness in the extremities, during the very occasional and short visits of a medical person, and accordingly to submit to such

inconveniences as issues, which had been long established, and blisterings, and blood-lettings? Even the effects produced on the system by these, would afford strong colouring to the complaint; though there are no particular dates when the two latter remedies were applied.

In perusing the detail of Mrs. Stuart's anomalous complaints, it occasions no little surprise that, in her greatest extremity, during the five long weeks previous to the 1st of August, after all the ravages made on her debilitated frame by such complicated and protracted illness, while lying helpless and speechless, in the immediate prospect of death, and for that reason having viaticums administered to her, when her very existence in such a state was won-

derful in the extreme, we do not learn either from the depositions, or certificates, that any medical gentleman was in *regular* attendance. Dr. Mills appears to have been the only physician who might be said to be the *occasional* attendant of Mrs. Stuart. Dr. Cheyne had seen her only once, on the 17th June, in consultation with Dr. Mills, Mr. Madden, apothecary to the convent, being present; and Mr. M'Namara, previous to the 31st July, had seen her in consultation with Dr. Mills about two years since. Yet Dr. Mills sees her not from June, it is presumed the 17th, till about the middle of July; and afterwards, not till the 31st, when she replied, as she had done on the former visit, only by signs. Now, why did the pious sisters, on the very eve, and in the con-

tinual apprehension of Mrs. Stuart's immediate dissolution, not have recourse to all the aid that medical skill could afford? But it was because all human means had long failed, and it was in despair of any relief. Now, it is precisely in such circumstances, that dear friends and relatives cling to the very last to all the resources of the healing art. Well, did we not call in Dr. Mills on the 31st July, and Mr. M'Namara, the surgeon, on the 31st July, and Mr. Madden, the apothecary, on the 31st July? Pshaw! You called them in!—to be sure you did; and who does not see, with half a glance, for what purpose you called them in? O you perverse man, do you suspect the purity of our intentions? Suspect it! Read

on ;—but in the meanwhile, on the 31st
July, on the eve of a miracle,

trifles light as air
Are to the jealous confirmations strong
As proofs of holy writ.

Mrs. Stuart depones, “ that since the 6th day of January, 1823, the loss of speech occurred whenever she was raised in the bed, in consequence of which repeated blisterings and bleedings were resorted to, in order to obtain temporary relief.” Why temporary? Was it only temporary relief that was the object? Only *temporary*. The time for *total* relief, if the relief must be qualified, was not yet arrived; but the miracle was now in progress.

She further depones, “ that on the 27th day of June last, she lost all fa-

culty of speech, which could not be restored by the most powerful remedies that were applied." Now, we hear of no medical visit from the 17th June, till about the middle of July, when Dr. Mills "was informed" that "she had not spoken for three weeks." When he was called again on the 31st, she replied to his questions by signs; but he says not one word of the application of "the most powerful remedies." When the determination is once formed to remain under a dumb palsy for a certain length of time, it will give no surprise that the remedies prescribed by a physician fail of success; but with the impressions now entertained, had I on that emergency been permitted to administer to Mrs. Stuart, not indeed "the most powerful remedies," but very ordinary

ones, by the hands of *a certain surgical operator*, there can be little doubt but she soon would have discoursed most eloquent music.

The issues to which she depones, were of themselves sufficient to give her the appearance of one labouring under severe distress, and, unless strongly counteracted, would soon reduce the system. Thirty garden peas, for two years and six months, in one issue on the scalp! besides two issues in the nape of the neck! and one in the left arm, with five kidney beans! O ye sons of Esculapius!! But now for the cure.

This deponent saith, “ that she attributes her instantaneous recovery to the supernatural interference of the Divine power, through the intercession of Prince

Hohenloe; that having understood the Prince had appointed the first day of August, instant, as a day on which all those who wished to apply to the Almighty for relief, should join him in prayer," &c.

Now, I ask, when did Mrs. Stuart understand that the Prince had appointed the first day of August for this purpose? I took the liberty of putting this question to herself personally, "How came you to know of Prince Hohenloe's intentions?" She made no reply to the question,—“the power of articulation was lost” for a time; but one of the sisters, who was sitting opposite, said that a lady, whom she named, and who lived in such a street, had called at the convent some weeks ago, and informed them

concerning the Prince*. Having said so, *she looked* at the sisters opposite, who immediately corroborated the communication. Though the ladies were exceedingly frank, I felt not at liberty so much to put questions, as to listen to their spontaneous conversation.

The following particulars, from authority, will not be called in question.

“ Finding her case so desperate, and that human means and medical attempts had all failed, we resolved to solicit in her favour the prayers and intercession of Prince Hohenloe, the fame of whose sanctity and power with God had reached us.”

* One of my friends who accompanied me to the convent, says, that to the best of his recollection, the lady was said to be a Mrs. Murphy, and that she lived in Smithfield.

Now, through what channel had his fame reached the convent? One of the religieuses said, that it was by the casual information of the lady, who had called at the convent; but the way in which that statement was made, rendered it even at that time somewhat suspicious. That it had another source, and that the plan, to the accomplishment of which they lent themselves, had been much longer in contemplation, will in due time become obvious.

We read in the affidavit of the Reverend Charles Stuart, brother to Mary, that he returned from the Continent in the beginning of October, 1822. He does not, to be sure, inform us in what parts of the Continent he was, in what he was employed, or whether he was within the immediate range of Prince

Hohenloe's ministrations; but this we know, that the rumour of Hohenloe's miracles had for a long time been flying over the Continent. So early as June, 1821, the miraculous cure of no less a personage than the Princess Schwartzenberg, had given celebrity to the prevalence of his intercessions. Contemplating, therefore, the impression made on the public mind in Germany, and other places on the Continent, might not this gentleman enter into the idea, which about the time of his return was unquestionably in agitation among the leaders of the Catholic priesthood, that it would be of essential service to their interests, that similar effects should be produced in Ireland? The times, in their estimation, might seem imperiously to require such interference. The nume-

rous and increasing exertions by Bible Societies, School Societies, and other Protestant associations, to diffuse throughout the lower orders education, and religious knowledge, could not be witnessed with indifference. From what has been already accomplished, still greater improvement may be reasonably anticipated. But this progress of civilization, this march of intelligence, is highly unfavourable to priestly domination, and would therefore appear to demand their prompt and vigorous interposition.

The symptoms of decline, they would say, with which our Church is menaced, are truly alarming, and will require the speedy application of a most powerful antidote. But what more powerful than that which our Church has always possessed, and occasionally employed, name-

ly, the visible interposition of divine power? Happily too, that highly favoured servant of God, the Prince of Hohenloe, is a living witness; and hundreds will corroborate his testimony in their own persons, and thousands in the persons of others, that the age of miracles is not yet gone. We must have miracles in Ireland. “To awake our slumbering piety, to animate the faithful throughout the Church to fly with more confidence, more reverence, more love, to these holy altars, and to conduct back the wanderers to venerate the holy mass, perchance to bring other sheep into our fold,”—we must have miracles in Ireland.—“Our religion is traduced—our rights are withheld—our good nature is maligned—our best actions are misrepresented—crimes are imputed to

us against which our very nature revolts—our friends are silenced, and our enemies insult us, and glory in our humiliation.” But we shall have miracles in Ireland, even in the capital itself; miracles, the voice of which, with the loudness of thunder, and the rapidity of lightening, will fly throughout every corner of the island; which will furnish matter for plausible representation from the press, and for most solemn and eloquent declamation from the pulpit. Here is a cause, which, at least on classical authority, will justify such interference.

“ Nec Deus intersit, nisi dignus vindice nodus
Inciderit.”

These miracles too will have another blessed effect; they will confirm the faith of our adherents, and of “*those that are*

without," in those inestimable, and incontrovertible illustrations of the Apocalypse, by that other highly favoured servant of God, the Signior Pastorini* ; which have so fortunately spread, and excited an interest so intense, from Dublin to Galway ; from Cape Clear to the Giant's Causeway. It has been reserved for him to unfold, with unerring precision, that the year one thousand eight

* Pastorini is said to be the fictitious name of Dr. Walmsly, an English Catholic Bishop, or Vicar Apostolic, the inflammatory nature of whose predictions, together with their wide circulation, is here alluded to. That the Catholics may have been subsequently addressed by certain of their Prelates on their mischievous tendency, was but of little consequence. The flame had already been kindled, and to extinguish it by a few pitchers of water, now that it was rapidly advancing to a conflagration, discovered on their part a zeal in the cause that was itself most truly unquenchable.—A specimen of these precious prophecies is given in the Appendix.

hundred and twenty-five shall put an end to our sufferings; and then “*the fifth angel shall pour out his vial upon the seat of the beast; and his kingdom shall become dark, and they shall gnaw their tongues for pain.*”—Indeed the time is now come, when the Protestants, if they wish to preserve to themselves, and their children, even a relic of Christianity, must unite with the Great, the Only organized body of Christians, the Catholic Church.—If they do not, the two Demons of Infidelity and Fanaticism, which are tearing Protestantism into a hundred pieces, will infallibly swallow it up altogether—YES, WE WILL HAVE MIRACLES IN IRELAND.

Such were the resolutions formed in close divan. Will Mr. Stuart say that he did not enter into them? And that

it did not occur, that his sister, Mary, who had been “an ailing person,” and under medical treatment, but now fortunately in a state of convalescence, might, in due time, become that highly favoured Saint, the functions of whose tongue, though for a while suspended, should yet be miraculously restored to magnify the name of the Lord; and whose paralysed limbs should yet be instantaneously invigorated, to carry her to the convent chapel, where she should kneel with firmness, and prostrate herself before the altar in the attitude of thanksgiving?—Other circumstances were favourable. The preparations might be managed as a *family concern*; Mrs. Anne Stuart, another sister, being also a religious in the same convent. The secret might be entrusted to a few, very few,

confidential friends in the community ; and will any one say that it was not possible, that a few religious sisters could be gained over by their Spiritual Counsellors, thus to enter into this design ; a design patronised by such authority, and pregnant with temporal and spiritual advantages altogether incalculable ? Will any one say that it was not possible so to bias their judgments, that they would most readily believe, that the mighty and holy purposes to be served, would not only justify the artifices required, but even render them meritorious ? At any rate, whatever scruples the sisters might entertain, could they not at once be removed, by adverting to the numerous *precedents* for such proceedings, which the history of the Church affords,

and which have been sanctioned by *infallibility* itself?

The quarter from which such a prodigy should proceed was of some importance—and the community of *discalced Carmelites*, of the Convent of Saint Joseph, Ranelagh, together with the lay sisters, and the young ladies admitted for education, are of no mean consideration. Such an establishment, under the eye of the Primate, who, were he at a pause, could call in to his aid the wisdom and intelligence of his reverend brethren, the Roman Catholic clergy of the city; and that city Dublin, the very concentration of all the talent and respectability which Ireland can command, must be allowed to claim a rank of very prominent importance. A miracle proceeding from such a quarter must then

be of the lowest order, if it shall not accomplish the end proposed.

Now that the resolution is formed to have miracles in Ireland, the question is, shall Ranelagh take the lead? and it was carried in the affirmative; but of this more anon. *In the mean time, Mrs. Stuart's health must gradually decline, till she be confined entirely to bed; lose the power of articulation; and lastly, do all but enter within the gates of death.* Accordingly, Dr. Mills testifies, that “during the last ten months, Mrs. Stuart's state of health gradually declined, and for the last half year she was confined to bed, in consequence of weakness of the lower extremities; and in June the power of articulation was lost for one, two, or several hours, perhaps for

a day ;" and at length she becomes incurably dumb.

When those interested in this affair had relinquished all hopes of restoring their incurable sister, " they resolved on applying to the Prince for the benefit of his intercessions ; accordingly, letters were dispatched," but whether they were written and dispatched by Dr. Murray, is a *secret*. Their date too is a *secret*. " Answers were returned," whose date is another *secret* ; but in these answers "*certain days were appointed by the holy Prince for the celebration of the mass for their sister, in which he promised his co-operation.*" The number and dates of these days also remain a *secret*. " But when the answers arrived, it was found that the days appointed by the Prince had *already elapsed!!!*" To what could

this mistake be attributed? From the date of the application, the Prince could easily judge of the time requisite for the transmission of an answer by post; and surely would not fail to allow sufficient time, subsequent to the arrival of his answers, for the religieuses to enter on those solemnities which he deigned to prescribe. If again his answers were returned by a special messenger, due allowance would be made for any accidental delays that might occur. In ordinary cases it might be counted upon, almost to certainty, when a letter, or messenger, could reach Dublin from Bamberg. But in this case due calculation had not been made. So that, it appears, though this "holy Prince" has so much power with God, as to "demand

such a cure from him *,” yet he has no insight whatever into futurity—not the smallest pretensions to the spirit of prophecy. And what was the consequence? The consequence was, that those adorable masses which he offered up, along with his coadjutor, Martin Michael, on the various days which he had appointed, completely failed in producing the intended effect; that is to say, *those rites of religion, which are regarded as*

* The Prince, in giving an account of the cure of the Princess Schwartzberg, to the Baron Von Mieg, Government Director at Wurzburg, uses the following expressions :

“ We may *demand* such a cure of Almighty God, for the more perfect discharge of the duties which God himself has imposed upon our calling, in order to his honour, and our soul’s good; and that our mother, the Holy Catholic Church, may be glorified, who grants such power to her faithful children, to prove that she is the only true church of God.”

the most solemn, and holy, and effectual, are, by the bungling calculations of this Prince, in a manner prostituted.

But it will be said, that the co-operation of the incurable in these solemnities was indispensable. How indispensable? Is Prince Hohenloe's power with God; are the effects of his intercessions, and adorable masses, to be regulated by, and to depend on, the co-operation of another, and her too, it may be, so paralysed, that she has not only lost all power of articulation, but even the very capability of projecting the tongue beyond the teeth? We do not read of co-operation having been always necessary to the accomplishment of the miracles recorded in Scripture: sometimes we read of faith being required; but we are not from this to conclude that the

person, endowed with supernatural agency, was so restrained that he was unable to exercise it without imposing a condition. This indeed, in some cases, would have been absurd,—for instance, in lunacy, or in the restoration of life, not to speak of miracles of judgment. The absurdity of this co-operation still farther appears in the exactness required of it, in point of time. “As the meridian of Bamberg,” says the Prince in his directions for Miss Lalor, “differs from that of Maryborough by an hour and about twelve minutes, you can direct the mass to be celebrated for Miss Lalor at a little before eight o’clock on the 10th of June.” But what if the clocks and watches of Maryborough and Bamberg differed from each other! Must the manifestation of the power and mercy of

God depend on the regularity of a time-piece ?

But the Prince presumed on all the conditions which he specified being fulfilled. All that depended on *his will and power* was done ; and it is very well known what importance is attached in the Catholic Church, to the *intentions of the priest* in the dispensation of holy ordinances. The faith of the invalid he did not call in question. The very application to him bespoke the existence of this principle ; and we are assured from authority, that “ if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not.”

When they say that “ they resolved to solicit in her favour the prayers and intercession of Prince Hohenloe,” it does not

seem to be understood that any co-operation, either on the part of Mrs. Stuart, or the religious sisters, was at all necessary; and when they received his answers, after the days had elapsed on which he had offered up the divine sacrifice of the mass for their sister, they must have been greatly astonished to find, that not only his intercessions, *even repeatedly made*, had failed in giving relief, but that she was "daily growing worse." At the same time, they must have entertained a more elevated idea of the importance and value of their own services, without which the prayers and masses even of the "holy Prince" had been found *altogether ineffectual**.

* Yet Dr. Doyle can tell us, in his "Vindication of the religious and civil principles of the Irish Catholics," that, "with regard to the cures lately per-

After so much manœuvering as has been already observed, it will not certainly be deemed a breach of charity to inquire, if the statement be really true, that the days, prescribed by the Prince, had elapsed previous to their receipt of

formed amongst us, I find they resemble many of those wrought by our Redeemer, or his followers—that the persons relieved were gifted with a lively faith in Christ—their illness such as was calculated to excite the compassion of Him who was designed to be called our Father; and *the means employed to obtain the interposition of the Deity, no other than prayer and sacrifice, offered up by a man not so distinguished by his rank, as by the eminent piety which adorns his life.*”

“The number and variety of these sudden and extraordinary cures, witnessed not only in this, but in the neighbouring nations, and attributed to the intercession of this Holy Personage, *or to those who unite in prayer with him*, oblige me to think, that the grace of curing bodily diseases, mentioned by St. Paul, 1st Cor. xii. 9. as given to some of the primitive Christians, has been revived at present, like as at many other periods of the Church.”

his answers? It is to be presumed that the Prince, on so solemn an occasion, having in view, not indeed his celebrity among the six millions of Catholics in Ireland, but "the honour of God, and the glory of his mother the Holy Catholic Church," would return his answers in time for the performance of the requisite services. When we look into his correspondence with the Right Reverend Dr. Doyle, bishop of Kildare and Leighlin, we find that he allows a complete month, from the date of his communication, to the day appointed for mass. His letter to Miss Lalor is dated 9th May, and mass was to be celebrated on the 10th June. We find also, that the letter reached Dr. Doyle at Carlow, on the 1st of June. The Prince, too, appears to be such a considerate person,

that "to avoid the expense of postage," he sends his letter by Holland, rather than by Hamburg. Such being the case, is it not probable that *some other cause* prevented the miracle at Ranelagh, than the non-arrival of the letters? What cause that might be, is left only to conjecture.

Was Mrs. Stuart then not in such distress, that her cure would be regarded as miraculous; or was she really so ill, that she could have no confidence in being instantaneously restored? Did Dr. Murray, aware of the great responsibility he should incur, pause, before he would allow the voice, with the loudness of thunder, to disturb the repose of the Church? Did he call in to his aid the wisdom and intelligence of his reverend brethren; and was it the result of their

deliberations, that it would be *much safer* to make the first experiment at a greater distance from the city ? This might be the more prudent plan. Some advantages might be gained by it. If any mistake should occur, it would be much better that this should be in the country. With the experience to be acquired, the metropolitan miracle would then come forth so guarded, as to be completely secure from disgrace, at least in those respects in which the other might fail.— All these matters, however, must remain *profoundly secret*. But this we know, that in the month of February, Mr. Lallor of Rosskelton, waited on Dr. Doyle, and stated, that his daughter, then about eighteen years of age, had remained deprived of the use of speech for about six years, notwithstanding that he had re-

course to every medical and surgical aid within his reach. Having, therefore, no hopes of cure, but by the intercession of the Prince, he entreated that this might be obtained. Dr. Doyle accordingly having assured him of his disposition to serve him, made application in the Roman language, of which the following is a translation :—

“ *Carlow, March 6, 1828.*

“ **MOST SERENE, AND VERY REVEREND PRINCE,**—The report of the very wonderful works which, through the prayers of your Highness, God hath wrought in the midst of his people, has reached even to us in Ireland ; and especially of that, by which the arm of a certain Nun in England, afflicted with some miserable disease had been instantly and mi-

raculously cured, at the time when the most holy sacrifice of the mass was offered to God for her by your Highness.

“Whilst they, therefore, offered thanks to the Father of all mercies, who, in these lamentable times, has raised up your Highness, by whom to give signs of salvation, and new proofs of faith, both to the true believers, and to those who are without,—we also presume to implore your prayers and charity on behalf of a young female of our diocese, whose father earnestly requested of us, that we should commend her to your prayers, that she might be cured by God.

“ But that your most Serene Highness may be fully acquainted with what regards this young female, we have thought it fit to make known to your Highness the following statement, communicated

to us by her father, a respectable and pious Catholic.

“ The daughter of this man, named Maria Lolar, was brought up piously to about her eleventh year, and, educated as became a person of her age, was, after a long illness, which she bore patiently, deprived of the use of speech, so as from that period that she could not utter even a single word.—Nothing, indeed, which could be hoped from medical aid, had been left untried during the six years which had elapsed, that her tongue might again resume its functions; but every effort has proved vain, for neither has she yet articulated any sound; nor is she expected ever to do so, unless that God ‘ who maketh the tongues of little ones eloquent,’ will be induced, through the prayers of your Highness, to vouch-

safe that her tongue be restored to its former powers.

“ It may not be irrelevant to state to your Highness, that her organs of sense continue perfect, and that she strictly adheres to that piety of life which she had preserved from her most tender age. She makes, at the usual times, her sacramental confession, by signs or writing, to a priest, who has testified the same to us ; she hears and receives with reverence his admonitions and advice ;—in a word, she so conducts herself in all things, as to appear to us, short-sighted and unworthy as we indeed are, to deserve that your most Serene Highness would intercede with God for her.

“ Whilst stating these things, I press with reverence the hands of your Highness, and earnestly recommend to your

prayers myself, an humble sinner, with the flock committed to my care. And remain of your most Serene and very Reverend Highness, the most obedient and most humble servant in Christ.

(Signed) DR. JAMES DOYLE, O.S.A.
Bishop of Kildare and Leighlin.

To his most Serene and very Reverend Highness, the PRINCE DE HOHENLOE, at Bamberg." }

But now that the days for Mrs. Stuart had elapsed, what was to be done at Ranelagh? The miracle there was of too great importance to be relinquished. There seems to be no other alternative than this, that Mrs. Stuart just continue in that helpless condition, to which she had been reduced on the 6th day of January, till the Prince be again solicit-

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ed to *repeat* his devotions, and apprize them in time of other days, which he may be pleased to appoint for the purpose. By the time his answers arrive, the miracle at Maryborough will enable them to judge of what farther may be expedient. Accordingly another application is dispatched to Bamberg ; but it is in vain to inquire after its date.

In answer to Dr. Doyle's letter Mr. Sagelenbrock incloses directions in French from the Prince, of which the following is a translation:—

“ To Miss Lalor, and all those who will spiritually unite in prayer.

“ On the 10th of June, at nine o'clock, I will, agreeably to your request, offer my prayers for your recovery. Unite with them at the same time, after having confessed and received the holy com-

munion, your own, together with that evangelical fervour, that full and entire confidence which we owe to our Redeemer, Jesus Christ. Excite in the recesses of your heart the divine virtues of due contrition—of an unbounded confidence that you will be heard—and an immovable resolution of leading an exemplary life for the purpose of preserving yourself in a state of grace.—Accept the assurance of my consideration.”

Hultenheim, 9th May, 1823, near Bamberg.

“ His most Serene Highness recommends some devotion in honour of the most holy name of Jesus, and of St. John Nepomuscene. Martin Michael, a truly religious man, united in friendship with the Prince and with me, will join his prayers to those of his Highness.—To avoid the expense of postage I shall send

this letter by Holland.—This instant we have received an account from Verdellain, diocese of Bourdeaux, in France, stating, with the utmost joy, that a young female, deprived of the use of speech for five years, has been restored to it in the Church, on the day and hour appointed, namely, the 14th of March. May God grant increase and perseverance.

“ On the part of his most Serene Highness the Prince,

(Signed) JAS. FORSTER,
Parish Priest.

To the Rev. &c. &c.

JAS. DOYLE, Ireland, at Carlow.”

These communications having reached their destination on the 1st of June, on the same day Dr. Doyle transmits their substance to the very Reverend N.

O'Connor, Rector of the parish of Maryborough, and rural Dean for the district ; and on the 11th, Mr. O'Connor acquaints Dr. Doyle with the result of the devotions of the preceding day.

“ At twelve minutes,” says he, “ before eight o'clock on the morning of the 10th, my two coadjutors, with myself, began mass at the hour appointed. I offered the holy sacrifice in the name of the Church. I besought the Lord to overlook my own unworthiness, and regard only Jesus Christ, the great High Priest and Victim, who offers himself in the mass to his eternal Father, for the living and the dead. I implored the Mother of God, of all the Angels and Saints, and particularly of St. John Nepomuscene. I administered the sacrament to the young lady at the usual

time, when instantly she heard as it were a voice distinctly saying to her, ‘ MARY, YOU ARE WELL,’ when she exclaimed, ‘ O LORD, AM I!’ and overwhelmed with devotion, fell prostrate on her face.”

Soon after this the second answer of the Prince arrived for Ranelagh, and, without controversy, is *worthy of all admiration*. At first he condescended to appoint *certain days* for the celebration of the mass for Mrs. Stuart; and, in so doing, he regards her as a person of some importance, and her restoration, as an object to which the holiest solemnities of religion should be repeatedly directed. But in his second communication, determined to avoid the former blunder, from whatever quarter it arose, he appoints the 1st of July, the 1st of August, and the 1st of Septem-

ber, not for Mrs. Stuart alone, she had already, though to so little purpose, obtained sufficient share of his services, but FOR ALL who, on either of these days, would join their intentions with his at the prescribed hour, making due allowance for the difference of meridian.

It would appear that the Prince is increasing in "power with God." Formerly, repeated acts of devotion were deemed by him requisite, to draw down the supernatural manifestation of divine power on a single individual; but now, (and who can help shuddering at the impiety and presumption of a worm of the earth?) he multiplies beyond all calculation his pretensions with God, and his shameless delusions of ignorant men. Now, with the most unbounded sympathy for suffering humanity, he ap-

points three days for all without limitation ; let their cases be what they may, let them but join their intentions with his, on any one of these days at the hour prescribed, and this is all that is required, to obtain from God immediate relief, from the thousand natural shocks that flesh is heir to !—Gracious Heaven ! and is it come to this ! Is this the illumination of the age in which we live !

What could tempt the Prince to indite an answer of such import ? The reason which he assigns, affords a most melancholy example of that wretched state of degradation to which knavery, combined with superstition, reduces the human mind : it is, “ that he has so many applications from all parts of the world of a similar nature, that he cannot attend to them individually.”

Though the reason be plausible, and perhaps founded on facts, yet, considering the quarter to which it was directed, the reply altogether might be *felt as not sufficiently respectful*: but there was no ground for complaint; for it could not be supposed that, on the arrival of the *second application*, the Prince should not feel both astonished, and at the same time excessively hurt, to find that he had taken so much pains, and exercised in so many devotions for Mrs. Stuart's relief, while she and her numerous friends had *failed* in their co-operation. This was an awkward and painful position to hold; and rather an indication of the hollowness of his pretensions. But what precaution, or what power, less than Divine, can preserve that person from being frequently

placed in such a predicament, who pretends to work miracles by the co-operation of those at a distance? The very pretension carries on its front its own refutation. He sends his instructions to Dublin ; but, ere they arrive, the patient may die, and be buried. Ignorant of the stroke which death has inflicted, on the appointed days, he and Martin Michael, are engaged “ in some devotion, in honour of the most holy name of Jesus, and of Saint John Nepomuscene,” and in the celebration of mass for the restoration of an invalid—but she will not in consequence burst the barriers of the tomb ; she will not in solemn pace, or firm step, walk in her shroud to the convent, and call to her sisters for her holy habit. No ; her grave will still remain cold and silent, its inhabitant

the prey of corruption, till that morning “when the Lord himself shall descend from Heaven with a shout, and the voice of the Archangel, with the trump of God, when the dead shall be raised incorruptible.”—If, therefore, the Prince will still presume to act on the same plan, he should possess the power of looking unerringly into futurity, that he may know with precision whether his co-operators have *the will, or the power*, to comply with his instructions, and not in this manner expose the virtue of his masses to the mercy of a thousand accidents, and himself to the most pointed ridicule, and bitter irony.

But why not “demand” also the spirit of prophecy?—If the demand shall not be granted, there is no other resource, than to discard at once that “truly reli-

gious man, Martin Michael," and call in the co-operation of that holy Seer, the Signior Pastorini ; then, with the Spirit of prophecy embodied at his side, and a miracle at his call, *let the Dublin correspondents in future beware how they sacrifice his instructions to expediency.*

In the answer of the Prince, *another mystery* is to be deplored, namely its date, and the time of its arrival. From what however has been disclosed in Dr. Doyle's correspondence, conjecture on this point is not altogether set at bay. It has been observed, that to Dr. Doyle the Prince allowed a full month, from the date of his communications, till the day which he appointed for mass. There is no reason, then, why his Dublin friends should be exempted from such very judicious calculation ; though, at the same

time, it may be expedient to afford *them* much greater latitude, by now giving them their choice of three days, each a month distant. In appointing, therefore, the first day of July, &c. his answer would bear the date of the 1st of June ; and as his answer for Miss Lalor reached Dr. Doyle at Carlow, nine days within the day appointed, it naturally follows, that his answer for Mrs. Stuart would arrive in Dublin on or before the 21st of June.

This being the case then, why was not the community of Ranelagh convent assembled to co-operate on the 1st day of July?—You surely cannot now plead that you have not intimation in time. Why then not avail yourselves of the earliest opportunity of “ obtaining immediately from God, that relief, which no hu-

man means could afford ?” Have you no pity, no sympathy with poor Mrs. Stuart ; especially after the 27th day of June, when she lost all faculty of speech, which could not be restored by the most powerful remedies ? Must she still linger and languish in the very portals of death ? Must she still receive the holy sacrament by way of *viaticum* ? *Are you not alarmed for her immediate dissolution ?* By what devices of sophistry will you be able to conceal that *guilt*, which must press sore upon your consciences, if, in the mean time, *she should die* ?— But, really, though still growing worse, there was not the smallest apprehension of danger. The danger was in another quarter ; and far more worthy of attention than Mrs. Stuart’s restoration.

Miss Lalor's cure having been effected on the 10th June, Dr. Doyle published, to his well-beloved the Catholic clergy, and people of the diocese of Kildare and Leighlin, a Pastoral Address, dated the 22d, announcing the cure; and, besides other documents, accompanied with a statement of facts by Mr. O'Connor, dated the 11th, from which statement is the following quotation:—

“ Medical aid was tried by Dr. Ferris, of Athy, and Surgeon Smith, of Mountrath, but without effect. The latter gentleman, as a similar case never occurred in the course of his practice, resolved to have it submitted to the most eminent physicians in Dublin, eight of whom were consulted by him, and the result was, that no hopes could be entertained of her recovery. This de-

cision was imparted by Dr. Smith to her father, apart from Mrs. and Miss Lalor; all which circumstances the Doctor recollected on the 14th instant*, when he saw Miss Lalor, heard her speak, and declared the cure to be miraculous."

On seeing these statements in the public prints, Dr. Smith, confounded and indignant, published on the 9th July, under the signature of a respectable inhabitant of Mountrath, *a flat and unequivocal denial of the whole representation, in so far as it concerned himself; solemnly declaring it to be a fabrication entirely at variance with truth.* Mr. O'Connor, however, still persisted in

* How Mr. O'Connor's communication of the 11th June should contain Dr. Smith's recollection on the 14th, must be left to Dr. Doyle to explain.

substantiating the miracle, and publicly announced his readiness to come forward on the 26th July, with such a number of affidavits as would place the matter beyond all doubt. Dr. Smith accordingly thought it necessary to transmit to the Dublin Evening Post, the paper in which Mr. O'Connor's letters had appeared, the following communication, accompanied with an affidavit.

**" TO THE EDITOR OF THE DUBLIN EVENING
POST.**

" SIR,

" Having seen in your paper of yesterday a paragraph stating that, on Saturday next you would publish a series of documents authenticating beyond doubt or denial the cure performed on

Miss Lalor of Rosskelton, and having been furnished with copies of affidavits upon that subject by Mr. Scott, before whom they were taken, I now feel myself imperatively called upon, however reluctant I am to be dragged before the public upon such an occasion, to make the annexed affidavit. Nor can I avoid observing, that I feel the Rev. Mr. O'Connor's conduct towards me, as a professional man, unkind and unjustifiable. As to *the Lalors*, *they are not in that situation of life for me to express my feelings of them*, nor shall I hereafter reply to any of the parties concerned in that transaction.

I have the honour to be, &c.

(Signed) JAMES SMITH.

Friday, July 25."

Queen's County,
to wit.

} James Smith, Esquire
of this Parish, Member of
the Royal College of Sur-

geons in Ireland, came before us this day, and voluntarily made oath upon the Holy Evangelists, that the statement set forth in the Dublin Evening Mail of the 9th instant, by a respectable inhabitant of Mountrath is true in every respect, as far as relates to deponent's professional attendance upon Maria, otherwise Mary Lalor now of Rosskellon, excepting that deponent cannot positively swear whether he first saw the child at Mrs. O'Niel's in Maryborough, or at Mrs. Budd's of Timuck; nor has deponent any recollection whatever of his having volunteered to obtain the advice or opinion of any physician, and if deponent thought it necessary to do

so, he feels confident that he would have proposed a consultation with Dr. Ferris, who had previously seen the child, and who was so near.

Sworn before us this 25th day of July, 1823.

(Signed) { ANDREW DESDARD.
J. A. ED. SCOTT.

Mr. O'Connor's affidavits from *the Lalors* at the same time made their appearance; and it is painful to remark, though it hath long ceased to be a moral phenomenon, that those once fairly embarked in a course of deception will persevere, *per fas et nefas*; that even affidavits under *higher authority* than that of Mr. O'Connor, will be found against truth to be less than nothing and vanity. A multitude of such affi-

davits, when weighed in the balance against the testimony of an honest man, will not only be found wanting, but instantly will kick the beam. If Dr. Smith's statements had been false, why were not *some of those eight eminent physicians*, whom he had consulted in Dublin, brought forward ? Their affidavits would have been of immense importance, but, alas ! they were far beyond the reach of Dr. Doyle and his coadjutors ; and hence, independently of other considerations, his miracle, which the Pastoral Address had extolled as a prodigy only different in kind, but not inferior in magnitude, to the raising of the dead, turned out to be a most contemptible juggle,—a juggle, of which he is now so heartily ashamed, that so far from defending it against the *deadly*

thrusts of the "Rational Christian," he leaves it, notwithstanding his very splendid talents, to engage the attention of physicians, and those without occupation, *while he himself mixes with the crowd,—the simple, and the poor.*

During the progress of Dr. Doyle's miracle, and the discussion that ensued, the *expediency* of postponing their operations at Ranelagh was not matter of doubt, especially as they had so much time before them. In the mean while, it was necessary to watch *with the eyes of a very lynx* the impression made on the public mind, to note every objection, to take every precaution against those defects pointed out by their opponents; in short, to improve on Dr. Doyle's *Experiment* to the very utmost, and be prepared on the 1st of August

to hold an attitude as imposing as possible. As therefore the most palpable error in Dr. Doyle's miracle was not merely the want of medical testimony, but exposure to the solemn and repeated contradictions of Dr. Smith, they were determined that they should not be deficient in *this department*. For this purpose, it was necessary to have medical visits. But here, too, was danger. If the medical gentlemen should be in *regular* attendance, their sagacity might discover too much. Their visits therefore must be, like those of angels,

“ Few, and far between.”

Under the dread of responsibility, the patient must be unable, at least in their presence, either to articulate a single

syllable, or stir in bed, from the 27th June, till the 1st of August; *and not one word must transpire of the intention to unite in devotion with Prince Hohenloe*; for this would open their eyes at once to the whole mystery.—In these circumstances, medical certificates were obtained; and Dr. Murray may be most heartily congratulated on their full bearing and tendency.

In Dr. Doyle's publication, the truth of his miracle rested entirely on his own authority, supported by the correspondence annexed. But Dr. Murray sees the expediency of subjoining to his testimony such a "*Body of Evidence*" as, he trusted, would be abundantly sufficient to carry the same conviction to every mind which should not be absolutely closed against the truth: hence, not on-

ly his medical certificates, but his five affidavits from the religieuses, and his two affidavits from the officiating clergymen, are appended to his address.

Towards the conclusion of Dr. Doyle's address, there appeared a keenness of expression, a bitterness of feeling, and a strong allusion to political situation, which could not fail to incur severe reprehension. Perceiving this, Dr. Murray, in his address, is *very smooth and insinuating*, and endeavours to repel the objections urged against modern miracles by the authority of Scripture, and the experience of the Church from the earliest times, "down to the days of that highly favoured servant of God, the Prince of Hohenloe."

Dr. Murray was also careful to avoid the example of Dr. Doyle, in publishing

the correspondence with the Prince. Indeed, situated as he was, such a publication *he durst not make*. It was not even disclosed, but, on the contrary, *kept most profoundly secret*, that the 1st of July, and the 1st of August, were two of the **THREE GREAT IMPORTANT DAYS** on which the Prince would again, with Martin Michael, demand a cure for his friends in Ireland*.

Believing, as Dr. Murray professes to believe, in the efficacy of the Prince's intercessions, what shall be said of this in-

* Dr. Doyle also enjoins *secrecy* to his rural Dean: but where is the wonder, when the impostures are so shameful?

"I had previously requested, says Mr. O'Connor in his letter to Dr. Doyle, the Clergy of this district to offer up for Miss Lalor the holy sacrifice of the mass, at twelve minutes before eight o'clock in the morning of the 10th, *keeping the matter a secret from all others, as you had recommended.*"

attention to his afflicted brethren and sisters, not only within the bounds of his diocese, but throughout the island? One would have thought that he had possessed more humanity—more of the milk of human kindness—more of the tenderness and benevolence of Christianity, than to withhold such invaluable information, merely because it was *not then convenient for him* to proclaim Mrs. Stuart's restoration. One would have thought that this duty, which devolved especially upon him, “would have been truly delightful, and that with a heart, at once struck with awe, and inflamed with gratitude,” he would have proclaimed the marvellous opportunities which these two days afforded of giving relief to all the maimed, and the deaf, and the dumb, and the blind, and diseased. To

say nothing of the 1st day of July, *how barbarous,—how cruel beyond all conception was it*, to confine the boundless generosity of the Prince, on the 1st of August, to the cell of a single individual, even *excluding the young lady in the convent*, who, on the preceding day, had been so ill as to require the attendance of Mr. M'Namara! How much distress might have been alleviated! How many might have been exulting in health and joy, who, in the course of two months, have descended into the grave! How many tears and lamentations might have been spared to mourning friends! *And yet he can address those within the bounds of his diocese, "BELOVED BRETHREN IN CHRIST JESUS !!!"* It made but poor amends, after the splendid resuscitation of Mrs. Stuart, to allow the 1st

of September to be talked of, which gave birth only to the paltry miracles announced from the Chapel of St. Michael and St. John—from Corn Market and Merion Square. *But good, simple Personage, he would have it understood, that till the 2d of August he knew nothing of the matter.* This is similar to the way in which the history of the 1st of August is so *Jesuitically attempted to be glossed over, as if it had been the only day.* The following communication to the Editor of the Dublin Evening Post, it must be allowed, did the highest credit *to the ingenuity* of Dr. Murray, or his Reverend coadjutors. It was well calculated to prepare the public mind for what was awaiting it, and above all, *to account in the most satisfactory manner, for having under-*

stood that the Prince had appointed the first of August as a day. This communication will not fail to be appreciated as it deserves.

“ Another very extraordinary occurrence, connected with Prince Hohenloe’s power of operating miracles, took place so late as yesterday morning at the convent of Ranelagh, immediately adjoining to Dublin. The circumstances, as far as I have learned, are briefly these.

“ A very accomplished religieuse of a nunnery at Cork, wrote sometime since to supplicate the Prince’s prayers on behalf of a sister afflicted with a grievous complaint. She received an answer from his Highness, stating, that he found it almost impossible to reply to every application made to him on these

subjects, as he had for a length of time received not less than fifty letters per day, and that to obviate the inconvenience of replying individually to all, he had adopted a system of offering his prayers for the relief of the afflicted in particular districts, on particular days. In furtherance of this arrangement, the Prince requested that his correspondent would apprise all the Irish religious communities, that he should on the 1st of August, at seven o'clock in the morning, offer up the sacrifice of the mass for the restoration of all the inmates of those establishments, who laboured under bodily ailment; and he requested that masses should simultaneously be offered up in the respective convents for the same purpose. This I have reason

to believe has been done generally throughout the kingdom.

“ A lady of respectability, who has for many years been one of the religious community of Ranelagh, and whose name is STUART, was attacked a considerable time since by what was considered an incurable disease.

“ For the last twelve months she had, as I am informed, been altogether deprived of the use of her limbs; and within the last two months her speech had also failed her. Under these circumstances her physicians, amongst whom are mentioned names of the first rank in the profession, not only abandon all hope of ultimate recovery, but stated her dissolution to be near at hand. When at the hour indicated by the Prince yesterday morning, and whilst her brother, who is

a clergyman, was celebrating mass for her recovery in her chambers, while public prayers were at the same time offering up for the same purpose in the convent chapel, she arose from her couch, from which she was never more expected to rise, and exclaiming, "Holy, Holy, Holy, Lord God of Hosts, I am well," prepared herself to descend to the public chapel, and manifest the mercies of God to the congregation present, by appearing before them, as she did, completely restored.

"The details will, I presume, be forwarded to you forthwith from the proper quarter.—Philosophy herself must admit that these things are passing strange."

So much for "having understood
(*was it from Mrs. Murphy of Smith-*

field?) that the Prince had appointed the 1st of August as a day, on the morning of which, as had been settled by previous arrangement, &c.” *but of the time spent in settling this arrangement, not one syllable is allowed to escape, though a pretty accurate judgment of it, to a certain extent, may now be formed.*

Of the three applications from Ireland, it may be concluded with certainty, that Dr. Murray's was the first: coming, therefore, from such a quarter, the Prince regards it with the greatest consideration, and fixes for Mrs. Stuart *certain days*. Dr. Doyle's case he answers respectfully, but names for it only *one day*; and on Dr. Murray's second representation, the Prince, with most *marvellous nonchalance*, appoints three days, each a month distant, indiscrim-

inately for all, *any one of which days Dr. Murray might choose or not, as it suited his purpose.* Here is a very marked gradation of respect exhibited by the Prince, in which Dr. Murray only at first appears pre-eminent.—It has been stated that Mr. Lalor applied to Dr. Doyle in February, it appears that in consequence he wrote to the Prince on the 6th day of March. Now, allowing two months previous to this date, for Dr. Murray's first application to reach Bamberg, and an answer to be returned, and *the arrangement is thus distinctly traced so far back as to the 6th day of January, 1823; at which time* “the loss of speech occurred to Mrs. Stuart whenever she was raised in bed, in consequence of which, repeated blisterings and bleedings were resorted

to, in order to obtain temporary relief." What arrangements were made previously to the above date, the documents afford no hint from which certain conclusions can be drawn; but the probability is, that they commenced soon after the arrival of Mr. Stuart from the continent, as Mrs. Stuart's health about that period began gradually to decline.

So much *trimming and dodging* did this miracle require in its *preparation*, which, so far from being compatible with serious devotion and humble piety, betray only a CLOVEN FOOT of *such enormous dimensions, that not all the Consecrated Robes and Holy Habits of the Catholic Church, can conceal from the astonishment and indignation of every intelligent observer.* And now that this miracle has come forth in all its factiti-

ous glory, "to prove that the Roman Catholic Church is *the only true Church* of God;" it becomes necessary to give a specimen of that evidence by which it *dares* to claim the respect and reverence of the world. Previously to this, however, it may not be unseasonable to allow Dr. Murray to introduce it.—After stating his conviction of the truth of the miracle by a personal investigation of the circumstances at the convent, he says: "Still aware of the great responsibility which we should incur by pledging ourselves to you, beloved brethren, and to the world, for the existence of a fact so truly wonderful, we paused before we should give public utterance to our private conviction on so important a subject. We returned to the convent after an interval of several days; we

subjected all the circumstances of this extraordinary case to a new and rigid inquiry; we collected information on the spot from every source within our reach; we weighed it in the presence of the God of truth; we called in to our aid the wisdom and intelligence of our Reverend brethren, the Roman Catholic clergy of this city, and we have the consolation of knowing that our judgment is supported by their unanimous opinion, when we declare, as we do hereby declare, on what appears to us most unquestionable evidence, that the cure, which was effected on the person of the said Mary Stuart on the 1st of August instant, is the effect of a supernatural agency; an effect which we cannot contemplate without feeling in our inmost

soul an irresistible conviction that this is the finger of God.

“The body of evidence which we subjoin, is, we trust, abundantly sufficient to carry the same conviction to every mind which is not obstinately closed against the truth.”

These are solemn representations, but whether the evidence be so very unquestionable to every mind open to conviction, is another matter.

Mrs. Stuart depones, “that after mass, perceiving no alteration in herself, she was mentally making an act of resignation to the Divine will.” Whether she intended to show no alteration in herself till the community should return from mass in the Chapel, but to reserve, for the *sake of stage effect* on those who were not in the secret, her miraculous

ejaculation, and subsequent attitudes, we stop not to inquire: but we learn from her deposition, that while “invoking the holy name of Jesus, she suddenly perceived she had strength to utter some words, and immediately exclaimed, “Holy, Holy, Holy, Lord God of Hosts, the Heavens and Earth are full of thy Glory.”—That she uttered these words there can be no doubt, nor will it be questioned that the *Solemn Faree* was really enacted, “as had been settled by previous arrangement;” only a little attention is now requisite to the depositions concerning said utterance, to discover in another light, whose image and superscription this miracle wears.

It does not appear whether Mrs. Meade was present, or not, in the cell, when the above words were uttered;

but Dr. Murray, in reference to her letter, says, "she exclaimed with an animated voice, *Holy, Holy, Holy, Lord God of Hosts.*"

Anne Stuart depones, "that she heard her sister, Mary Stuart, utter distinctly the words "*Holy, Holy, Holy, Lord God,*" and other words, which this deponent cannot particularly recollect."

Catherine Hosey depones, that "she heard said Mary Stuart distinctly utter the words *Holy, Holy, Holy,* and other words, which this deponent does not now recollect."

Margaret Dillon depones, that "the said Mary Stuart cried out *Holy, Holy, Holy,* together with other words which this deponent does not now recollect."

Margaret Lynch depones, that "she heard said Mary Stuart cry out *Holy,*

Holy, Holy, and other words, which this deponent does not now recollect."

The Rev. J. Meagher depones, that "he heard said Mary Stuart exclaim, *Holy, Holy, Holy*, and other words, which this deponent does not now recollect."

O ye four Pious Sisters, and thou Reverend John Meagher, why did you, or how could you, in the name of all that is consistent, on the 15th day of August, 1823, severally appear before John Daniell Arabin, one of his Majesty's Justices of the Peace for the County of Dublin, and *swear, on the holy Evangelists*, that you did not, or could not recollect the precise words which Mary Stuart uttered on the memorable occasion?

Were you not sufficiently attentive ? On the contrary, supposing the utterance to have been miraculous, as you alledge, every syllable which she could even have whispered on such an occasion, would have been listened to with the most devoted attention, would have been treasured up in your memories, and esteemed sweeter, and more precious than the first accents of the child to the fond mother.

“ And other words which you do not recollect !”—Yet all of you can speak of distant dates, and minute circumstances with considerable precision.

Were these words not of such moment, as to command attention, and make a deep impression ? *You* can hardly say so, for they were solemn, and sacred.

Was the utterance altogether of such long continuance, that, though at the time you might collect the sense and drift of the whole, yet the precise words at this distance, your memories cannot command? So far from this being the case, the utterance consisted only of a *very short invocation, and very simple affirmation.*

But as this was a first attempt at speech for five weeks, perhaps Mary Stuart spoke in such a low voice, in such an inarticulate, and unintelligible manner, that, though you heard, "Holy, holy, holy," and "other words," yet these other words, in such circumstances, you really cannot recollect? But Dr. Murray, on the authority of Mrs. Meade, says, that, "*she exclaimed with an animated voice.*"

Mrs. Stuart herself depones, that “*she exclaimed.*”

Anne Stuart, that “*she uttered distinctly.*”

Catherine Hosey, that “*she distinctly uttered.*”

Margaret Dillon, that “*she cried out.*”

Margaret Lynch, that “*she heard said Mary Stuart cry out ;*” and the Reverend John Meagher depones, like Mary Stuart herself, that “*she exclaimed.*”

Now, with all this distinct utterance amounting to exclamation, and crying out, why did you not recollect the very interesting, solemn, short, and simple ejaculation? The truth is, it *burst upon us so suddenly, so unexpectedly, as to make our very ears tingle—to cause*

Anne Stuart run out of the room, and the others to appear motionless—What ! did you not expect to hear her speak ? Were you not yet prepared for it ? Had you not done every thing on your part, as had been settled by previous arrangement ? Was not “ the Holy Sacrifice of the mass offered for her recovery ? ” Was it not “ settled by previous arrangement, that she should unite her devotions, as did also her numerous friends, with the Holy Sacrifice of the mass, which was to be offered by Alexander, Prince of Hohenloe, in the hope of obtaining immediately from God, that relief which no human means could afford ? ” Was it not with this view, that “ she received, though with much difficulty, the divine communion at the mass at the same hour in her chamber for her recovery ? ” Was

it not for the same purpose, that her brother “ went to the chapel of the convent, after he had assisted at the morning devotions in her cell ?”—You were not prepared for it !! and yet Anne Stuart, when her sister immediately after mass manifested no signs of recovery, with “ *apparent* regret mentioned to Margaret Lynch, that *she was not cured !*” You were not prepared !! What, could you doubt the efficacy of Prince Hohenloe’s prayers, and celebration of the mass, now that Mrs. Stuart “ had fulfilled the conditions generally prescribed by the Prince, and prepared herself by a sacramental confession by signs, to receive the most adorable Eucharist ?” Doubt Prince Hohenloe !—that “ holy Prince, the fame of whose sanctity and power with God had reached” even your

convent!—whose fame had increased to such a degree, that applications were making to him from all parts of the world! Doubt him, whose prevalence was now such with the Almighty, that on a single morning, his prayers, and celebration of mass, were sufficient for the cure, not only of the poor, dumb, helpless sister at Ranelagh, but of all throughout the world, who on that single morning would unite their intentions with his!! Doubt Prince Hohenloe! You might doubt Dr. Mills, and Dr. Cheyne, and Mr. M'Namara, and Mr. Madden; you might doubt the whole Royal Colleges of Physicians and Surgeons in Dublin and elsewhere; yea, you might doubt all human resources whatsoever;—but, never, never could you doubt the holy Prince Hohenloe.

Well, then, you prepared yourselves by all these religious services for her recovery; what then took away your recollection of the few solemn words which she so distinctly uttered? Come, tell us your reasons; come, your reasons, your reasons.—Was the ejaculation an extemporaneous effusion? Was it so strange, that you never listened to the like before, and therefore having heard it only once, though it must be confessed that it was “uttered distinctly,” yet that at this distance of time you cannot particularly recollect it? If you say so, or wish others to believe so, mark how a plain tale shall put you down. The ejaculation, then, of Mary Stuart, be it known to you, is no other than *a simple quotation from your own Liturgy, not only from your Liturgy, but from your*

Preface to the order of mass, your Preface that is appointed to be read on all Sundays, and on all week days, excepting those which have a Proper Preface; and not only so, but even those Proper Prefaces also contain it. So that, in the service of the mass throughout the year, all your Prefaces, towards their conclusion, contain those words which you do not recollect. This being the case, you yourselves, conjunctly and severally, have repeated the ejaculation of Mrs. Stuart a thousand, and a thousand times. It is even more familiar to your mouths than household words; and yet you could not recollect it when distinctly uttered by Mrs. Stuart. Truly here is a discovery that indeed borders on the miraculous! Would you believe that five persons could not recollect, on the fourteenth day

after they heard it distinctly pronounced on an extraordinary occasion, the *Burden of that Old Song*, which they had been accustomed to chant in concert almost every day of their lives? And yet, in such circumstances, you could swear before a magistrate, on the Holy Evangelists, that your recollection failed you! Had five persons, who had never either seen or heard your Liturgy, listened to the said utterance on such an occasion, and had they not recollected every syllable, it would have been thought very extraordinary; yet, however inexcusable such persons might be, what are we to say of you, whose meat and whose drink may be said to be the bread of life, and the water of life? If you can forget on such an occasion the words “Holy, Holy, Holy, Lord God of Hosts, the Heavens

and Earth are full of thy Glory," well may ye grant absolution to the men and women of the world, for not always recollecting the sentiment thereby expressed.

And this is the evidence for the miracle, from which such mighty effects have been anticipated ! It is upon this evidence that the wanderer is to retrace his steps to your fold, and be induced to venerate that holy mass, *on which your hands have thus impressed, in such effulgent characters, the attestation of its PROSTITUTION !*

But it may be asked, what object could these five deponents gain, by failing to recollect what was so very familiar to them ? This it is not difficult to discern. Persons who intend to make a most impious fraud pass for the miraculous interposition of Almighty God, cannot fail to

feel the awfulness of their responsibility ; and will therefore be proportionably anxious to adopt every expedient to conceal the deception. But if all of them should tell the same story in the very same syllables, they dreaded that this uniformity would have the appearance of contrivance and combination; or, to use their own language, of having been all “ settled by previous arrangement.” These five deponents therefore, or *whoever made up their evidence*, conceive, that by the want of recollection they would render their testimony less liable to suspicion ; they accordingly all testify that she spoke; they all, more or less, depone to a certain part of her utterance; but not one of them reports it fully, just as if they had been ignorant of it; just as if it had never burst upon

their ears till that period. By this previous arrangement they give themselves *the air of being nicely and minutely accurate, of being so tenderly conscientious, and so extremely punctilious in their detail, that it never could be imagined that they would venture to depone beyond their recollection.*

In the framing of this part of their evidence it unquestionably would have answered their purpose better, could they have kept out of view, as they have endeavoured, the previous history, for the whole of them to have deposed to their distinct recollection of the complete ejaculation: for this would have been only the truth, and the uniformity of the deposition in this instance could not have incurred suspicion, as the ejaculation was not only a familiar quotation,

but the most familiar of all quotations that could possibly be selected from the Roman Catholic Liturgy. But in their anxiety to avoid suspicion, *they do not recollect this*; and it so happens, that this very utterance in their evidence has proved a rock on which they have dashed and made shipwreck of their miracle. Well may we exclaim, "Holy, Holy, Holy, Lord God of Hosts, the Heavens and Earth are full of thy Glory." Yes;—
"but his Glory He will not give to another, nor his praise to graven images."

After what has already appeared, who can sufficiently appreciate the *modesty* of Dr. Murray, when he says: "We do not however expect that this new, and splendid wonder of the Divine goodness, clothed as it is with such

a mass of evidence, will awe into silence the cavils of the sceptic; the miracles of our blessed Redeemer himself were contradicted, and the servant is not greater than his Lord"!!!—This requires no comment.

Any further notice of "such a mass of evidence," is regarded as totally unnecessary. Where priestcraft is so apparent, to ascribe this miracle to the supernatural interference of the Divine power, through the intercession of Prince Hohenloe, and to place it on the same footing with the miracles of our blessed Redeemer, cannot possibly be viewed in any other light, than that of *the most shocking blasphemy*. But whoever will condescend to collate the affidavits, will find other instances of artifice, sufficient to convince every mind, that is not ob-

stinately closed against the truth, that the whole is the production of a designing, and most deceitful combination.

When this affair first addressed itself to my attention, somewhat stunned at the magnitude and brilliancy of the pretensions, never having witnessed, but only contemplated such *ruses de guerre* in the page of history, and entertaining the most favourable opinion of the ladies, who with such earnestness, and apparent simplicity, indicated their own seeming conviction, I was inclined to attribute their applications to the Prince, as proceeding *solely from their own religious feelings*, which, however mistaken, might still be conscientious; and Mrs. Stuart's recovery to the effect of imagination alone. It never was dreamed, that this

work of delusion was the production of the priesthood, and that the ladies had been induced to become subservient to their purposes. Feeling a deep interest in the political, and intellectual amelioration of Ireland, and contemplating with delight the progress of improvement in that ill-fated country, it was little imagined, that such stumbling-blocks could have been thrown in the way, and especially by such Personages. But as light springeth out of darkness, so good resulteth from evil: and it is more than probable, that, so far from strengthening their cause, the very “force and frequency of these tangible manifestations,” will rouse the attention of the more intelligent Catholics, and stimulate them to fly with more confidence from those Holy Altars, on which the living

Priests of their Church are working *such wonders*. More detriment to their cause, their keenest political opponents could not wish them to inflict. Whilst the degradation of the poor population in the mean time excites a sigh, surely brighter days await them. Against the *usurpations of priests*, Reason shall yet assert her claims: her still small voice will yet be heard. To Reason alone we would appeal. Faltered be the tongue, that would lend its aid to advocate the cause of intolerance and persecution. It is not to weapons of this kind, that we would have recourse. "The weapons of our warfare are not carnal but spiritual, and at the same time mighty through God to the pulling down of strongholds."

We would address ourselves then only to your reason, for to what other faculty can we have recourse, in forming our judgments on the tenets proposed for our reception? Are we to suffer ourselves to be led in the dark over such dangerous ground, by those who are equally blind? Dr. Doyle* will represent to you, as the very climax of evil, the mischiefs which have afflicted Europe both in remote and modern times, from the *diffusion of the Scriptures amongst the ignorant*, joined with the assumed right of each man judging of their sense, independently of the authority of the Church. Dr. Doyle will tell you, and does tell you, that it was not by the circulation of the Scriptures, but that it was by SIGNS AND WONDERS

* Vide Dr. Doyle's Vindication.

that the Faith was established and propagated ; and he asks, with an air of triumph, why any person, even the most wise, should undertake to judge of it by that wisdom and reason which it so emphatically rejects ? *And to put down that reason, of which the Church alone would possess the monopoly, and to awe it into silence the most profound and reverential, Doctors Murray and Doyle will subject you to " stagnations," under which, even while awake, you will suffer a total suspension of all intellectual faculties.* They will conjure up their miracles ; and baptize them by the name of visible interpositions of the living God. They will tell you, that of these miracles you must not even form a rational judgment ; that the Church in her wisdom and maternal affection has saved you the trouble ; you

must therefore bend to her superior authority. “ For while the Church *feels* that pretended miracles were often recorded as true ; that the credulity of her children was often imposed on, and superstition propagated for piety,—to guard against these evils, and serious evils they are, she has decreed in her last General Council, that no miracles be thenceforth published, nor admitted as such, which are not previously ascertained, and sanctioned by the *Ordinary of the place* where they are said to occur ; and that this has proved a safeguard against imposture, as well as a means of promoting the piety of the faithful, and the glory of God.”— They will tell you “ that it was in accordance with the doctrine and discipline of the Church to which they belong, that they, in their Prelatical capacity exercis-

ed, as far as they were permitted by law, the authority which they possessed, to ascertain the nature of the cures which had occurred within their respective jurisdictions, and that they discharged, by publishing them, a DUTY which they owed to their people, and to the Almighty."

Now to what conclusion are you driven respecting the conduct of these two Prelates, even from their own representations? You are forced, *absolutely forced* to conclude, that if these miracles be impostures, *these Prelates have been duped, and have acted under the influence of zeal without knowledge.* What then becomes of that boasted authority of the Church, when two of her most enlightened and distinguished Fathers, aided by the wisdom and intelligence of their

Reverend Brethren, have each of them failed in ascertaining the nature of those cures which had occurred within their respective jurisdictions? What dependence can you now place on the *sanctions of these Ordinaries*? Here are demonstrations, that so far from proving a safeguard against imposture, their sanctions have been most strenuously urged, *only to impose upon the credulity of their children, and to propagate superstition for piety.* When you ask bread, they give you a stone; when you request a fish, they give you a serpent. These Pastors drive you, who compose their harmless flocks, afar from the green pastures by the still waters; afar from the sweet herbage of the fertile mead and flowery lawn, to browse as you may on worthless weeds in the waste and

howling wilderness. But can you give them credit for such folly?—What! The Primate of the Catholic Church in Ireland, and the “*astute*” Bishop of Kildare and Leighlin dupes!!! And yet this is the only legitimate conclusion which they themselves compel you to form. But who can entertain it for a moment? Who, that is even in the remotest degree acquainted with the public characters of these Distinguished Dignitaries, but must venerate their sanctity and admire their great abilities, and vast acquirements? In what light then are they to be viewed? * * * *

* * * *

Here another stagnation occurs, in which there is a total suspension of all faculties.

In whatever light then you regard their miraculous interference, *they* surely cannot *now* demand, nor can you give, without the greatest injustice to yourselves, *implicit obedience to their authority*. They have, in the face of open day, broken that link by which they held your consciences in bondage. Dr. Doyle tells his Excellency, the Lord Lieutenant, that “whether they be in an error, or whether they have ascertained the truth, *you* are convinced that the very spirit and essence of Christianity is inseparable from a REASONABLE obedience to the authority of the Church.”—Here is a concession for which you were hardly prepared. Your obedience then is only to be a *reasonable obedience*. It is submitted, therefore, to your reason, whether you are to regard these mira-

cles as demonstrations of the finger of God, or of the folly and wickedness of man. *The decision is to you a matter of most momentous import, a matter in which your temporal and eternal interests are most deeply concerned.*

While, as human beings liable to err, we fail in convincing you, we would differ, however, only to agree. We would live in the mutual belief, that "what we know not now, we shall know hereafter." While therefore in humanity and meekness we would cultivate peace and goodwill, by forbearing one another, and forgiving one another, we would fondly cherish the hope, that the time may come, when it shall be permitted to us to enjoy all that happiness of which our SOCIAL NATURE is susceptible.

But while every species of intolerance and persecution is strongly deprecated, the very existence of society requires that the *Sword of Justice* be occasionally unsheathed for the terror of evil-doers ; and most unquestionably impostors of the worst description ought to be made amenable to the violated laws of their country. If a clergyman of the Church of England, or the Church of Scotland, were to announce, within the bounds of his jurisdiction, a miracle similar to those in the dioceses of Kildare and Dublin, would he be allowed to escape with impunity ? The assertion may be ventured without hazard of contradiction, that legal investigation would be immediately instituted, and the spiritual impostor condemned, without mercy, at least to degradation, if not to severer punish-

ment. An aged, and formerly highly respectable Reverend Doctor, to save the paltry postage of eightpence to his correspondent, in evil hour shall frank his letter without authority,—and be sent to Botany Bay.—A gallant Cochrane shall be implicated, but whether justly has been refused by many, in what has been called a political hoax on the Stock Exchange, and shall be stripped of his well-won honours, dismissed from his Majesty's service, expelled from the House of Commons, and condemned to fine and imprisonment, and even to the pillory itself. But a junto of Catholic Priests, with their Prelates at their head, shall, by most wicked, and blasphemous impostures, I do not say, drain the pockets, but delude the consciences of millions of our poor countrymen, and

not only escape with impunity, but assume on these very pretensions a sterner and more domineering aspect. To say nothing of those torrents of most unmerited obloquy lately poured out on the Metropolitan Archbishop, in consequence of those scenes that were exhibited in Kevin's Church-yard, and Peter's Church-yard, Father Callanan scruples not to use to a Protestant of Celbridge, who had exposed some of these "Lying Wonders," the following language: "I would then advise the gentleman, when he attacks the Catholic Prelates again, to reflect how black and enormous is the complexion of his ingratitude; for to them, and their clergy, in a great degree, he is indebted for his license to abuse them. For were they to relax their efforts in reconciling

the people, by the help of religion, to their sufferings and hardships, he and his associates may tremble for their safety."

Such language may with the utmost propriety be retorted upon Father Callanan himself, and those Catholic Prelates and clergy, whose cause he so sturdily defends.

I would then advise you, in the successful practice of your *impostures*, in which you violate the laws of the land with impunity, to reflect how black and enormous is the complexion of your ingratitude; for to the moderation of those who administer them, you are entirely indebted for the license you take. For were those invested with authority to exercise it, by protecting the people from those sufferings and hardships imposed

on them by your quackeries, you and your associates might well *tremble* for your safety.

But it is perhaps better that even a hundred priests should strut unmolested, than that one poor, deluded, discalced Carmelite, of the convent of Saint Joseph Ranelagh, should be obliged to “*kneel erect*” and EXCLAIM, with an animated voice—PECCAVI.

APPENDIX.

AFFIDAVIT OF ANNE STUART,

A RELIGIEUSE OF RANELAGH CONVENT.

County of Dublin, } ANNE STUART, of Ranelagh
to wit. } convent, in the county
of Dublin, aged twenty-nine years, or thereabouts, came before me, one of his Majesty's Justices of the Peace for said county, and made oath on the holy Evangelists, and saith, her sister Mary Stuart, of said convent, on or about the fifteenth January, in the year of our Lord one thousand eight hundred and nineteen, suffered under a typhus fever, as deponent heard and believes ; immediately after which she was afflicted

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with a grievous malady, under which she had continued to suffer up to the first day of August, in the year one thousand eight hundred and twenty-three; that during said period she had frequently been deprived of the use of her limbs, and had never been free from excessive pain in the head, such as most generally to cause extreme torture; that she had been deprived of all faculties, so often as six or seven times in the night, which caused constant apprehension of her death. Saith, that from these attacks she never had been free for more than a week or two, and that but very seldom; that since January, one thousand eight hundred and twenty-three, she had experienced a loss of speech, particularly when raised in the bed; that this suspension sometimes continued for a week or more, during which period very weak articulate sounds alone could be perceived; that from these attacks she experienced temporary relief by repeated blisterings and bleedings. Saith, that on the twenty-seventh day of June, one thousand eight hundred and twenty-three, she lost all power of speech, during which period the most

severe remedies, as before, were applied, without the least effect ; that this privation continued up to the hour of half-past seven o'clock, or thereabouts, of the morning of the first of August, one thousand eight hundred and twenty-three. Saith, that since the sixth of January, one thousand eight hundred and twenty, she had an issue in the top of the head, containing thirty garden peas, enveloped in blistering ointment, and frequently orange peas, in consequence of a consultation held at that time of Doctors Mills, Percival, and Hagan, and Surgeons M'Namara and Macklin ; that, at two or three periods an application of tartaric antimonial ointment was ordered and applied for the purpose of producing vesication ; that she had not been able to turn in bed without the assistance of two persons, from the sixth day of January, one thousand eight hundred and twenty-three, to the morning of the first day of August, one thousand eight hundred and twenty-three, on which morning deponent was present in her sister's chamber, between the hours of seven and eight o'clock, and up to which time she continued in the same

state of privation of speech, inability to make any effort to assist, or turn herself in the bed, and manifested the same general symptoms as described above ; that the holy sacrifice of the Mass was offered for her recovery on said last mentioned morning, and at the hour aforesaid, by the Rev. Mr. Meagher, her director, in her chamber, at which this deponent, two other religieuses of said convent, and the attendant of said Mary Stuart, assisted. This deponent saith that this deponent's brother, the Rev. Mr. Stuart, assisted at the devotions previous to the celebration of Mass ; and as this deponent was informed and verily believes, he proceeded to celebrate Mass for the said Mary Stuart, in the convent chapel ; that the blessed Sacrament was, during the Mass, duly administered to the said Mary Stuart, and after Mass, said deponent spoke to said Mary Stuart, and found her in the state before described ; that in about a minute after, she heard said Mary Stuart utter distinctly the words, " Holy, holy, holy, Lord God !" and other words, which this deponent cannot particularly recollect. This deponent saith she saw the

said Mary Stuart immediately kneel in the bed, without assistance from any individual whatever, or otherwise ; that the said Mary Stuart immediately walked down to the chapel, accompanied by the Rev. Messrs. Meagher and Stuart, and followed by this deponent, and a number of the religieuses of said convent ; and this deponent saith, she saw the said Mary Stuart on her knees before the altar, in attitude of returning thanks to the Almighty God for the favour conferred on her. That since that moment, said Mary Stuart has manifested no return of any of the symptoms of the diseases by which she was heretofore afflicted. This deponent further saith, that she was in constant attendance on said Mary Stuart during the entire time of her illness, and during that period no remedies of any kind whatever were administered, but such as were prescribed by the physician in attendance.

Sworn before me, this 15th day of
August, 1823.

(Signed) JOHN DANIELL ARABIN,
Magistrate, Co. Dublin.

(Signed) ANNE STUART.

AFFIDAVIT OF CATHERINE HOSEY.

County of Dublin, } CATHERINE HOSEY, of
 to wit. } Ranelagh convent, in the
 said county of Dublin, aged twenty-five
 years, or thereabouts, came before me, one
 of his Majesty's Justices of the Peace for
 said county, and made oath on the Holy
 Evangelists, and saith, That she knows Mary
 Stuart of said convent, since March, one
 thousand eight hundred and twenty, and has
 been her constant attendant, day and night,
 since the month of July in said year, from
 which period, up to the first day of August,
 one thousand eight hundred and twenty-
 three, said Mary Stuart laboured under a
 grievous illness; and saw her frequently du-
 ring said period deprived of the use of all
 her faculties, which continued for a consi-
 derable time, in as much as to make depo-
 nent apprehensive of her immediate death.
 Saith, that these attacks have occurred some-

times so often as six times in the night, and that she has never been more than a fortnight at a time without these attacks, and that, during the entire period, there has been very few weeks she had been free from them. Saith, that very severe remedies had been applied in consequence of these attacks, and that leeches had been applied once or twice up the nose. This deponent saith, she saw said Mary Stuart when the temporal artery burst, and thought she would bleed to death. Saith, that Mary Stuart suffered more or less in the sight, and that her speech was frequently suspended for some time, and that, by merely raising her in the bed, said Mary Stuart would lose her speech for some days. Saith, that said Mary Stuart lost all power of speech for four or five weeks previous to the first day of August instant, and this deponent could perceive no kind of articulate sound during that period whereby she could understand her wishes. Saith, she saw said Mary Stuart immediately before mass was offered on the morning of the first of August instant, and that she still continu-

ed in as helpless a state as deponent herein before described her. Deponent saith, she, this deponent, assisted during the entire time of the celebration of the mass, and that no remedies of any kind were administered to the said Mary Stuart during it. Saith, that, a short time after the mass, deponent heard said Mary Stuart distinctly utter the words, "Holy, holy, holy," and other words which deponent does not recollect, and saw her immediately raise herself in the bed without any assistance, and, after remaining erect for some short time, prostrate herself. Saith, she heard said Mary Stuart call for her clothes in a strong voice, such as she never heard her utter before.

Sworn before me this 15th day of August,
1823.

(Signed) JOHN DANIELL ARABIN.
Magistrate, Co. Dublin.

her
CATHERINE X HOSEY.
mark.

AFFIDAVIT OF MARGARET DILLON,

A RELIGIEUSE OF RANELAGH CONVENT.

County of Dublin, } MARGARET DILLON, of
to wit. } Ranelagh convent, in the
said county, aged sixty-eight years, or there-
abouts, came before me, one of his Majesty's
Justices of the Peace for the said county, and
made oath on the holy evangelists, and saith,
that she knows Mary Stuart of said convent
since the month of June, one thousand eight
hundred and sixteen, and saith, said Mary
Stuart has been confined with serious illness
since January one thousand eight hundred
and nineteen; during which time this depo-
nent visited her every day two or three
times, and witnessed the extreme torture
she suffered most generally during depo-
nent's visits, so much so, as to admonish the
attendant of said Mary Stuart to call depo-
nent as soon as she discovered any signs of
her immediate dissolution, of which there

was continual apprehension. This deponent saith, that said Mary Stuart had frequently temporary suspensions of the faculty of speech, and that, since June last to the first of August instant, said Mary Stuart could not speak at all. Saith that, for several months previous to that period, said Mary Stuart was perfectly unable to turn in the bed, or assist herself in any way. This deponent saith, that she was in the room of the said Mary Stuart on the morning of the first of August instant, about the hour of seven o'clock, when the holy sacrifice of the Mass was offered up for her, by the Rev. Mr. Meagher, at which Anne Stuart and Margaret Lynch, both religieuses of said convent, together with the attendant of said Mary Stuart, assisted. Saith, that said Mary Stuart, almost immediately after Mass, cried out, "Holy, holy, holy," together with other words which this deponent does not now recollect, on which deponent immediately turned about, and saw her kneeling in the bed erect, without any assistance or support, with her hands extended in the form of a cross, and saw her then prostrating herself in

the bed in the attitude of adoring God. Deponent saith, she afterwards saw said Mary Stuart kneeling at the altar steps, and prostrating herself without any support, having put aside the persons who accompanied her down stairs.

Sworn before me the 15th day of August,
1823.

(Signed) JOHN DANIELL ARABIN.

(Signed) MARGARET DILLON.

AFFIDAVIT OF MARGARET LYNCH,

A RELIGIEUSE OF RANELAGH CONVENT.

County of Dublin, } MARGARET LYNCH, of
to wit. } Ranelagh convent, in the
said county of Dublin, aged thirty-five years
and upwards, or thereabouts, came this day
before me, one of his Majesty's Justices of
the Peace for the said county, and made

oath on the holy evangelists, and saith, she knows Mary Stuart of said convent, and has been in the habit of visiting her every day and night during her late illness, with the exception of the space of seven months, in the early part of the year one thousand eight hundred and twenty-two, in which this deponent through ill health was absent. Saith, that said Mary Stuart had been ill more than four years, and that, since September, 1822, she had been confined to her bed, and has known her to be unable since January last to turn in her bed without the assistance of two persons, and so continued up to the first of August instant. This deponent saith, that said Mary Stuart had been frequently deprived of the faculty of speech during her illness, and had suffered a total loss of speech from the 27th day of June to the 1st of August instant. Saith she was in the room of said Mary Stuart on the evening of the 31st July last, after the hour of ten o'clock, and that she seemed still to labour under the same symptoms, and was apparently worse than she was before ; and this deponent was again

present in the room of said Mary Stuart on the morning of the 1st day of August instant, where the holy sacrifice of the Mass was offered up for her recovery by the Rev. Mr. Meagher, at which assisted Anne Stuart, the sister of said Mary Stuart, and Margaret Dillon, both religieuses of said convent, together with Catherine Hosey, attendant on said Mary Stuart : Saith that immediately after mass said Mary Stuart manifested no signs of recovery, and that Anne Stuart, her sister, with apparent regret, mentioned to this deponent that she was not cured. That said Anne Stuart had hardly done speaking, when this deponent heard said Mary Stuart cry out, " Holy, holy, holy ;" and other words which this deponent cannot at present recollect. This deponent saith, she saw the said Mary Stuart immediately rise in the bed without any assistance ; her sister, said Anne Stuart, having run out of the room, and the others having appeared motionless, as witnessing such a wonder. Deponent saith, that after a very short time this deponent saw the said Mary Stuart leave the bed without any assistance, and walk down stairs to

the chapel to give God thanks for her recovery.

Sworn before me this 15th day of August,
1823.

(Signed) JOHN DANIELL ARABIN.

(Signed) MARGARET LYNCH.

AFFIDAVIT OF THE REV. J. MEAGHER.

County of City of Dublin, } The Rev. J. Mea-
to wit. } gher, of the city of
Dublin, clerk, came before me, and made
oath on the Holy Evangelists, and saith, he
is acquainted with Mary Stuart of Ranelagh
Convent, in county Dublin aforesaid, and
had attended her during her late illness,
with the exception of a few months, during
which he was himself in a delicate state of
health. Saith, he found her in a state of
extreme debilitation and helplessness, in
consequence of which he has repeatedly ad-

ministered the viaticums to her, considering her distemper as incurable, and threatening her with death. This deponent saith, that to the best of his belief he visited said Mary Stuart weekly, between the 28th June last and the first of August instant, during which time he was obliged to receive confession by signs. Saith, she continued in that state, as this deponent verily believes, until past seven o'clock in the morning of the first day of August instant. Deponent saith, he administered the Sacrament to her on that morning as a viaticum ; said Mary Stuart not being considered in a fit state to observe the natural fast required for receiving the blessed Eucharist. This deponent saith, that in a few minutes after mass he heard said Mary Stuart exclaim, " Holy, holy, holy," and other words which this deponent does not now recollect ; and, on approaching her, perceived she had a more cheerful countenance than he had ever before observed her to have. Deponent saith, he accompanied said Mary Stuart unto the chapel, for the purpose, as he verily believes, of publicly

returning thanks to the Almighty for her recovery. Deponent saith, he has visited said Mary Stuart repeatedly since, and has been assured by her she never found herself so well in her life.

Sworn, &c.

(Signed) JOHN DANIELL ARABIN,
Magistrate Co. Dublin.

(Signed) JOHN MEAGHER.

AFFIDAVIT OF THE REV. C. STUART.

County of Dublin, } The Rev. Charles Stu-
to wit. } art, of the city of Dublin,
clerk, came before me, and made oath on the Holy Evangelists, and saith, that on his return from the Continent in the beginning of October, 1822, he found his sister Mary Stuart, of Ranelagh Convent, in the county of Dublin aforesaid, confined to her bed by a grievous illness, under which she had laboured up to the morning of the first of Au-

gust instant, and during which time he has visited her every week, and generally twice a-week. Saith, he almost constantly heard her complain of extreme violence of the pain of her head, and deponent's constant impression was, that she never would recover. Saith, that during such period he witnessed repeatedly a partial suspension of the faculty of speech, which prevented his being able to understand her, unless by a close application of his ear to her mouth. Saith, that on or about the third day of July last, he saw the said Mary Stuart, at which time she had not the faculty of speech ; and deponent was then informed, and believes, that she had been so deprived of speech for some few days previous, and that she continued in that state, as he believes, up to the first day of August instant, during which period he frequently visited her. Saith, that he was in her chamber on the morning of the first day of August instant, before the hour of seven o'clock, and assisted at the devotions previous to the Rev. Mr. Meagher's offering up the sacrifice of the Mass for her recovery ;

and deponent went to the convent chapel a few minutes before seven o'clock in the morning to say mass for her, up to which moment she continued to be afflicted with the same degree of helplessness and loss of speech which he before frequently witnessed. Deponent saith he returned shortly after mass, and found her prostrate in the bed, and saw her raise herself without any assistance. Saith, that shortly after he saw her kneel in her room without support, and afterwards accompanied her to the chapel of the convent, where she knelt with firmness, and then for some time prostrated herself before the altar. Saith, he visited her every day since, and found her each day without any symptoms of her former illness.

Sworn, &c.

(Signed) J. D. ARABIN.

(Signed) CHARLES STUART.

SIGNIOR PASTORINI'S PROPHECY.

FROM THE APOCALYPSE OF ST. JOHN.

“Blessed is he that readeth and heareth the words of this prophecy, and keepeth those that are written in it, for the time is at hand.”

THE OPENING OF THE FIFTH SEAL.

Apoc. chap. vi. verse 9.—“And when he (the Lamb) had opened the fifth seal, I saw,” says St. John, “under the altar, the souls of those that were slain for the word of God, and for the testimony which they held.”

Verse 10th.—“And they cried with a loud voice, saying, How long, Lord, holy and true, dost thou not judge, and revenge our blood on those that dwell on earth.”

In allusion to this, says Signior Pastorini, the souls, or precious remains of those whose

bodies had been slain, or sacrificed in the fire of persecution, are here seen under the altar. England shewed itself very forward in persecuting those who were attached to the ancient faith. Henry the Eighth put to death thirteen abbots and friars, about seventy-seven monks and religious persons, and many of the laity. Violent also was the persecution in Queen Elizabeth's reign.

We have now seen who they are that have been slain for the word of God, and for the testimony which they held. These martyrs are the objects represented under the fifth seal, as those who suffered by the hands of the Protestants. We may fix the fifth epoch, or the commencement of the fifth age of the church, at the year 1525.

THE SOUNDING OF THE FIFTH TRUMPET.

Apoc. chap. ix. verse 1st.—“ There was given to him the key of the bottomless pit.” To St. Peter was given the keys of heaven, but to Luther is given the key of the bottomless pit, or hell. Alas! what a woful

difference, and what disparity is here indicated in the character and functions of the apostle and reformer.

Verse 2d.—“ And he opened the bottomless pit, and the smoke of the pit arose, as the smoke of a great furnace.” What can this smoke be, but a strong spirit of seduction, which had been hatched in hell, or had the devil for its parent ; and which, at Luther’s opening hell’s door, immediately burst out impregnated with this spirit of seduction. He brought forth a doctrine big with delusion and error.

Verse 3d.—“ From the smoke of the pit there came out locusts upon the earth.” The meaning of which is, that the spirit of seduction, denoted by the smoke of the abyss, raised up a number of *Reformers*.

Verse 5th.—“ And it was given unto them (the locusts) that they should not kill them, but that they should torment them five months.” They are not permitted to kill, that is, utterly destroy and exterminate the Catholics. Experience shows, that, notwithstanding the Protestant Princes have taken much pains to extirpate the Catholic

Pastorini's Prophecy

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religion, they have not been able to compass it. The Catholics have been grievously oppressed, and many were put to death; nevertheless, by divine protection, they still exist. It is said this torture was to last five months. Here the Almighty prescribes a term to that great severity the Protestants were permitted to exercise against the true servants of God. The term is five months, or a hundred and fifty days, giving thirty days to each month, (days in the prophetic style are sometimes used for years.) So then the hundred and fifty years to be counted from the year 1525, about which time these violences began to take place, they will bring us to the year 1675.

Verse 10th.—“ And they (the locusts) had tails like to scorpions, and there were stings in their tails, and their power was to hurt men five months.” That here began a new period of five months, or a hundred and fifty years, different from that mentioned in the fifth verse, is not a groundless supposition; for whoever studies the Apocalypse, will find in it such extreme precaution, that

the same thing is never repeated in the same circumstances.

The distinction of two periods, each a hundred and fifty years, being thus stated, as the first began with the Reformation, about the year 1525, and expired in 1675, the second will reach to 1825. The description is full and circumstantial, and takes in the period of three hundred years allowed to the reign of the locusts, of which term there remains now but two. One cannot but wish with an earnest heart, that the people, represented by these insects, would enter into a serious consideration of that circumstance. What a happiness, if during this short remaining interval some part of them would submit to see their errors, and the great mischief that has been done to the church by their revolt against it. It is full time to lay down all animosity against their ancient mother, think of a reconciliation, and ask to be received again into her bosom.

THE POURING OUT OF THE FIFTH VIAL.

Apoc. chap. xvi. verse 10th.—“ And the fifth angel” says St. John, “ poured out his vial upon the seat of the beast, and his kingdom became dark, and they gnawed their tongues for pain.” The vial being poured on the throne of the beast, it flows down from thence over his whole kingdom, the realm of the Reformation ; for his kingdom became dark, and they gnawed their tongues for pain ; but with respect to the nature of this punishment, we shall be entirely silent, and leave it to be disclosed by the event : We shall only remark, that to judge from the expression of the text, the scourge seems to be severe, and we are extremely sorry it will be so ill received. “ And they blasphemed the God of heaven because of their pain and wounds (or sores) and did not penance for their work.”

“ I sigh and lament me in vain,
 These walls can but echo my moan.
 Alas ! it increases my pain,
 When I think of the days that are gone.”

QUEEN MARY'S *Lamentation.*

For the sake of more humble, but not perhaps less effective illustration, the evidence adduced for the miraculous utterance may be placed in another point of view. Let Mary Stuart herself be seated in the chair of criticism ; and let it be supposed, that instead of her pious ejaculation, she had only uttered the following profane address, somewhat similar in the mode and quantity of expression :—“ *Dr. Murray, Dr. Murray, Dr. Murray, Lord Archbishop of Dublin, we must have miracles in Ireland.*”

On reviewing the several depositions, it is not possible for Mrs. Stuart herself to suppress her astonishment, if not chagrin, at the most unaccountable want of recollection ; and in remonstrating on the subject, might she not consistently address the parties severally in the following terms ?

I

Before I take my seat, may I presume, MOST REVEREND FATHER, on my knees to inquire, if there has been any deficiency on my part, as your Grace has not deigned to testify to *your own favourite sentiment*, since it passed through my lips on the memorable 1st of August? Perhaps, as the sentiment was so well known to originate with your Grace, and had been by frequent repetition rendered so familiar to us all, your Grace did not think it worth while to testify to any thing else than your own designation. In this your Grace condescends to favour us with an instance of the *purest delicacy*; and, at the same time, it must be allowed, that to every mind not obstinately closed against the truth, this designation of itself was of sufficient weight to establish the miracle; for whoever would not listen to the authority of your Grace, could not be expected to listen, I do not say to mine, but not even to * * * *.

May I crave a blessing from your Grace?

SISTER ANNE, in the place which I now occupy, I take the liberty of saying, that you seemed to be so very vain in parading your

knowledge of *medical nomenclature*, as to allow the sentiment of his Grace, which was the only point of importance, entirely to escape your notice. Really, my dear, you gave yourself so many *professional* airs, that if we did not know you to belong to our pious community, we would suppose you to have been bred in the laboratory of our worthy friend Mr. Madden ! You strut a very Apothecary in petticoats.—*Orange peas enveloped in blistering ointment ! Tartaric antimonial ointment for the purpose of producing vesication ! ! !* Mercy on us, what a blessing it is that you presume not to *handle the knife !*

CATHERINE HOSEY, your attention on this subject is only similar to what I experience from you on other occasions. You too must, forsooth, give yourself airs, and talk with the glibness of my sister, of *faculties, and temporal arteries, and leeches up the nose*. You would show off a little too in the *metaphysical department*, and prate about “*perceiving sound*.” What do you know of the *perception of sound* ? Have you ever

been within the walls of our royal college at Maynooth? Indeed, Catherine, that you should depone that you “could perceive no kind of articulate sound,” when you were so *heedless in perceiving the sounds that were articulated*, betrays on your part a degree of thoughtlessness and presumption, which renders you very unworthy of the situation you hold; and my advice to you is, never to say a word more of the *perception of sounds*, till you yourself can perceive other characters than a mere cross, to denote your signature.

Pray MRS. DILLON, what occupied your thoughts when your poor helpless sister was *mentally resigned* to yield up the ghost? After all your daily maternal attentions, during my long, *protracted* illness, it could hardly have been expected that you would have deserted my couch, when you were so speedily to be released from all your cares. Yet you can depone, that *after* I cried out, you immediately turned about, and saw me *kneeling erect*. O Mrs. Dillon, Mrs. Dillon, if you had been otherwise engaged when you first heard the miraculous sound of my voice, you ought, *that very moment*, to have

turned round. Pardon me, Mrs. Dillon, if I cannot help thinking that it would have been more becoming in a person of your complexion and gravity, on so solemn an occasion, to have been more alive to the honour and glory of our Holy Mother, than observant of the posture of one of the humblest of her daughters.

My dear Mrs. LYNCH, though after so long a silence, my exclamation might have made a deeper impression on your memory, yet it gives me a degree of pleasure to say, that I have not been so greatly mortified by your want of recollection. Well aware of the pleasure you enjoy in communicating your own sentiments, so much to the admiration and delight of all who listen to you, if excuse can be pleaded for any, it must be for you. Your neglect I feel the more inclined to overlook, as your eloquence on another occasion came so fortunately to my relief. You remember the "Stout Gentleman" and Mrs. Murphy? *I thrill at the very thoughts of him yet.* Well, Mrs. Murphy was a *beautiful idea*, and will prove a match any day for that of the accomplished Nun at Cork.

O MR. MEAGHER, I turn to *you* more in sorrow than in anger. I thought that *your* feelings had been congenial with those of the pious Jew, who wept on the banks of the Euphrates, when he remembered Zion. I thought that whatever might betide, *you* never could forget the best interests of our Holy Mother. But I leave you to your own thoughts ; they will speak to you a language which I dare not express.

It is not worth while to put you collectively in mind of the distinctness of my articulation, all of you make most forcible depositions to the fact, but when I *collate* the results of your recollections, and hold them up before your eyes, *well may you hide your heads*—but nevertheless, here they are in their order.

To my MIRACULOUS EXCLAMATION of “ Dr. Murray, Dr. Murray, Dr. Murray, Lord Archbishop of Dublin, we must have miracles in Ireland.”

Dr. Murray testifies to *Dr. Murray, Dr. Murray, Dr. Murray, Lord Archbishop of Dublin.*

Anne Stuart depones to *Dr. Murray, Dr. Murray, Dr. Murray, Lord Archbishop.*

Catherine Hosey to *Dr. Murray, Dr. Murray, Dr. Murray.*

Mrs. Dillon to *Dr. Murray, Dr. Murray, Dr. Murray.*

Mrs. Lynch to *Dr. Murray, Dr. Murray, Dr. Murray.*

And even Mr. Meagher to *Dr. Murray, Dr. Murray, Dr. Murray!!!*

Nothing here, you see, but Dr. Murray ; not one iota of the principal, and indeed the only subject of my address. One would suppose that you had been seized with one of *my stagnations*. Now, in what predicament have you placed me ? Though I have done ~~and~~ suffered so much, and so long : cozened the Doctors, and acquitted myself at our levee *almost* to a miracle ; yet all of you have failed, O how egregiously failed, to support me ! Not one of you testifies to my simple utterance, I myself am the only witness to it. These stupid affidavits have rendered our testimony *altogether incredible*, and what is more, WE HAVE BLASTED FOR EVER THE

REPUTATION OF THE HOLY PRINCE IN IRELAND.

Sic transit gloria miraculi.

It is full time that we proceed to the convent chapel, though not in our holy habits, but in *sackcloth and ashes* ; and there throw ourselves down before the altar in the attitude of *contrition* ; and till the Circumcision, 1825, let our matins invariably commence with the *non Nobis*, and our vespers be closed with the *de Profundis*.

Ainsi soit il.

FINIS.

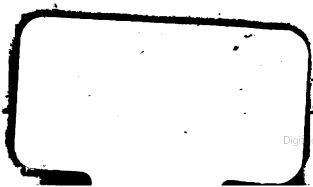
ERRATUM.

Page 56, line 5, *for discalsced read discalced*

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